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WAITING

THE BEDS were made—just two because she was away. The meat patties were frying on the stove for Sunday dinner. I'd studied and restudied my lesson. But as I did these things my mind was not at ease. I found myself looking more and more toward her bedroom. This Sunday morning there were no golden curls to comb, no questions to answer. She had gone to visit friends for a few days.

THE STUDY had been thoroughly cleaned and the books were in order. I'd finished sewing my dress and was going to wear it to church this morning. Yes, I'd accomplished the things I'd set out to do while she was away. But there was an emptiness abo the place.

I had to admit that I missed the freque interruptions, the sudden outbursts temper, and her sunny laughter. I was ju plain lost. How could I stand it for tw more days? What a longing I had just t see her and how eagerly I looked forwar to her coming home and to all the wonde ful things we would do together.

THEN I BEGAN to think. Could it be tha the heavenly Father waits with an eve greater anticipation for his children to com home?

—SOLVEIG WAGNER

The LUTHERAN News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Directo Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Secy Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Rec LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

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COVER PICTURE. Miss Ann Geffinger stands before altar of St. John's Lutheran Church, Newark, N. J., after capping exercises at Clara Maass Memorial Hospital School of Nursing.

Immigrant service established as refugee needs decline . . . Rift long-range program seen based on error . . . Court decision hal Kentucky school feud . . . Protestants told to fight for free schoo

THE CHURCH IN THE NEWS

NLC plans immigrant work

With emergency refugee resettlement drawing to a close, the National Lutheran Council's division of welfare last month disclosed plans for a permanent program of service to immigrants. Under the direction of Dr. Henry J. Whiting, welfare division head, the new service will start Jan. 1, 1958.

Functions of the program will include welcoming newcomers at their port of entry, referring them to Lutheran churches, and giving them guidance and counsel when needed. The service will also present to government and voluntary agencies the immigration policies of the NLC and its eight participating churches.

Lutheran Refugee Service will be continued throughout 1958 as a joint agency of the NLC and The Lutheran Church—Missouri Synod, Dr. Whiting explained. It will complete its remaining responsibilities to refugees who came to the U.S. under provisions of the 1948 Displaced Persons Act, 1953 Emergency Refugee Relief Act, and the Hungarian refugee project of 1956.

LRS helped resettle about 55,000 persons, Dr. Whiting said. When it goes out of existence, the new permanent program will take over unfinished cases.

World church bodies confer

Representatives of seven world-wide church bodies met at Geneva last month to discuss their contributions to ecumenical life. The meeting, first of its kind ever to be held, was convened by D Carl E. Lund-Quist, executive secreta of the Lutheran World Federation. Pre ent were members of the LWF, Metho ist World Alliance, International Congr gational Council, Baptist World Allianc World Presbyterian Alliance, Frien World Committee, and the Lambe Conference of Bishops of the Anglic Communion. Also invited but unable attend were representatives of the Wor Convention of Churches of Christ ar the World Evangelical Fellowship.

The conference heard reports on t structure and functions of the vario world confessional organizations ar their future policies and programs. Nc ing a lack of generally-available inform tion about the various confessions, pa ticipants suggested joint publication of series of books on the doctrine, organiz tion and important statements of eac major communion.

A second "informal" meeting will h held next August during sessions of th World Council of Churches' Centr Committee on the Island of Rhodes, th denominational executives agreed.

ELC quits long-range program

The United Lutheran Board of Paris Education had in 1954 announced long-range program for revision and i tegration of parish education material All eight National Lutheran Counc bodies climbed on the bandwagon la year, made it a joint venture. First the new all-Lutheran material was to b

eleased for use some time in 1964.

In October the Joint Union Committee representing the American, Evangelical and United Evangelical Lutheran churches said it could not commit the merged church which will be formed in 1960 to such a program. Since no participating body's parish education division could "produce or promote materials" which would compete with those offered by the long-range plan the new church would be deprived of its "own separate and distinctive program," the JUC claimed. "This means that we must produce nothing else, promote nothing else, and sell nothing else," a committee member was quoted as saying.

First group to pull out of the long-range plan was the ELC's Board of Education. Saying it would be "ill-advised" to continue, the ELC board announced immediate withdrawal.

Editor hits misstatement

The JUC's action was based on a "regrettable misstatement," wrote Dr. Edward W. Schramm, editor of the American Lutheran Church's *Lutheran Standard*. Saying that the long-range program "prevents participating churches from *selling* anything except LRP materials is reading something into the basic document . . . that simply is not there," Dr. Schramm continued. "This agreement does not and could not bind the freedom of the boards of publication or the publishing houses to sell anything . . . that their customers wanted to buy and that they cared to stock."

The ELC board's prompt withdrawal from the long-range program had caused him "genuine distress," Dr. Schramm said. "The more I study the arguments for it and especially the arguments against it, the more convinced I am

SASHES THAT SYMBOLIZE AWARD of "Grand Order of Merit with Star and Shoulderband" are worn by Dr. Carl E. Lund-Quist (second from left), executive secretary of the Lutheran World Federation, and Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, after Geneva presentation. With them are Dr. Thilo, Lutheran pastor at Geneva; Bishop Otto Dibelius of Berlin; and Dr. Hans Heinrich Harms, World Council of Churches staff member.

that it will be a sad day in American Lutheran church history if The American Lutheran Church (the name chosen for the merged group) backs out of the long-range program . . . It will be a tragedy of deepest dye if TALC shuns the long-range program because of the totally erroneous statement."

Kentucky school issue resolved

Feelings had run high in Marion County, Kentucky, since 1954 when the Roman Catholic majority on the county school board closed little Bradfordsville High School in the predominantly-Protestant eastern section of the county. Pupils were transferred to the school at the county seat, Lebanon. Funds formerly applied at Bradfordsville were used for high schools at St. Charles and St. Francis in the predominantly Roman Catholic western part of the county. Garbed nuns teach in these schools and the St. Francis school property is rented from the Roman Catholic Church.

Bradfordsville parents charged religious discrimination, kept their children out of school for a year in protest.

Last February Circuit Court Judge William B. Ardery ordered the Marion school board to close the schools at St. Charles and St. Francis and to build a new consolidated school near Lebanon in order to end sectarian discrimination. The school board appealed the ruling, saying it could not finance such a move. Last month the state's highest tribunal, the Court of Appeals, ordered the school board to stop delays and to erect "with all reasonable speed" the new centrally-located school.

Encroachments attacked

A few days before the court ruling, the annual meeting of the Kentucky General Association of Baptists had called upon Gov. A. B. Chandler to "enforce the laws prohibiting sectarian religious training in the public schools."

The Roman Catholic religion was being taught in the public high schools at St. Charles and St. Francis, the resolution said. It also charged that the "Roman Catholic-dominated school board in Marion County has persistently pursued policies that favor the Catholic population of the county and that discriminate against the non-Catholic population." These policies had led to the rundown "condition of Bradfordsville High School at the time it was discontinued," the Baptists claimed.

Asks public school aid

"Unless Protestants as Protestants support the public school system in the United States, no one else will," said Dr. Eugene Carson Blake, president of the NCC, at a meeting of the Protestant Teachers Association in New York last month. The meeting was held to mark the 70th birthday of Dr. William Jansen, prominent Lutheran layman who will retire this year from his post as superintendent of New York's schools.

Parents have the right to send their children to parochial schools, Dr. Blake added, but "patrons of non-public schools must pay for these schools themselves. This does not in the slightest decrease their responsibility to support public schools with adequate taxation."

Though public schools should not give sectarian teaching, "an atheistic minority has no right to insist that religion as such must be eliminated from the curriculum," Dr. Blake said. "Recognition of the existence of God and man's duty to him should be the basis of all values taught."

Turning to the current drive for scientific education, Dr. Blake warned against "trying to make every student a scientist. Nothing will be more futile than to try

GROUND BROKEN FOR NEW INTERCHURCH CENTER IN NEW YORK
Buildings of the Riverside Church are in the background

) make scientists out of artists or physi-
ists out of preachers."

Church center started

Groundbreaking ceremonies took place
n New York's Morningside Heights on
Nov. 17 for the 19-story Interchurch
Center which will be completed in 1960
t a cost of $20 million. It will house
ffices of the National Council of
Churches and of many denominational
gencies.

The center "is a truly inspiring symbol
f Christian cooperation," said Dr. Frank-
n Clark Fry, ULC president who led
ne groundbreaking service. "Its con-
truction is concrete testimony for and
vidence of the rapidly growing move-
nent among the churches toward har-
noniously working and living together."

Eight church executives used ceremo-
ial spades to dig up clay on what had
ormerly been tennis courts (*see photo*)
to mark the start of construction. Heading the center's board of trustees is Dr. Edmund F. Wagner (*fourth from right in photo*), treasurer of the ULC and president of the General Realty and Utilities Corporation.

Catholics warned on boycotts

The Roman Catholic hierarchy in the U.S. last month took steps to set up censorship of radio and television programs. Bishop William A. Scully of Albany, chairman of the Committee for Motion Pictures, Radio and Television, said that his group would undertake a one-year study of the "most suitable and acceptable means" for bringing such programs under the moral scrutiny of the church. Possible method would be enlargement of the Roman Catholic Legion of Decency, which now rates motion pictures.

Roman Catholics should "think twice" before boycotting distributors or making

public denunciations of films, radio, television programs or newspaper items they find offensive, Archbishop Philip F. Pocock of Winnipeg said at a conference in St. John, New Brunswick, last month. The president of the Canadian Catholic Conference told a Catholic Social Life meeting that such actions "are blunt instruments—so blunt, indeed, that they frequently bounce."

The archbishop advocated a "more costly, charitable, and effective weapon —a process of public education beginning in the home, in discussion groups and Christian organizations." He stressed the "staggering" responsibility of actors, producers, script-writers, newscasters and commentators because of the "terrifying power" of television and other mass communications media.

Police censorship rebuked

Major issue in the legal censorship of plays, movies and publications is "prior restraint." Do state and community censors have the right to ban the showing or publication of material they deem obscene, or can they only wait and prosecute producers and publishers after the material has been made public? Church and civic groups have held that in the latter case the worst damage is already done by the time authorities are able to crack down.

The U.S. Supreme Court sidestepped the issue last month as the justices ruled a Chicago police ban on the French film *Game of Love* illegal. The court viewed the film, based its action on a definition written by Justice William J. Brennan, Jr. that obscenity is "the presentation of sex in a manner appealing to prurient interest." The ruling overturned actions by local police, state censors and two lower courts, all of which had found the film obscene and prohibited its showing.

Prompt prosecution urged

As Chicago exhibitors planned showings of the film in the wake of the Supreme Court decision, the Churchmen's Commission for Decent Publication urged prompt prosecution of the exhibitors, saying that "any jury" would agree that it is obscene. The commission is an interdenominational watchdog group headed by Inman Douglas, Washington (D.C.) representative of the Christian Science Committee on Publications.

The court "did not say that it is permissible to show an obscene film in Chicago," the commission noted. "Prosecution of this movie by legal processes which are approved by the Supreme Court would have a healthy effect in deterring increasing importation into America of lewd, sexy, immoral movies, largely from France and Italy."

In an earlier action, the Supreme Court had reaffirmed a June decision which held that a federal law barring obscene books or magazines from the mails is constitutional. Each state has under its police powers the right to seize and destroy volumes it regards obscene, it ruled.

City churches face crisis

Most churches in big cities are either in a state of crisis or moving in the direction, an Episcopal official told a Baptist Urban Convocation in Indianapolis. Dr. Paul G. Musselman of New York said that the "alleged return to religion in America is being matched in an alarming degree by a flight from institutional religion in city areas."

In densely populated areas indifference to religion has hardened into resistance and even hostility, Dr. Musselman said. "Many city people consider the church irrelevant because it fails to deal with their immediate living needs, housing, race, law enforcement and the like."

PLEDGE WORLD FRIENDSHIP
Screen and TV star Barbara Britton; Miss Angie Brooks, assistant attorney general of Liberia; and Mrs. Theodore C. Wedel, president of the United Church Women, take part in World Community Day meeting calling women to dedicate themselves to international friendship

Communicant membership in cities is declining, the Episcopal clergyman continued. "Exceptions are historic churches, cathedrals and churches with endowments," he said, "but endowments are like anesthetics. They do not cure but they numb the pain."

Roman Catholic as well as Protestant churches are finding the problem acute, he reported.

Laymen's task outlined

If the city church is to be saved it will have to be through the work of laymen, Dr. Francis W. McPeek, executive director of the Chicago Commission on Human Relations, told the meeting.

"No Protestant denomination can move fast enough or far enough to provide a professional ministry for all people," he declared. "If the people of the cities are to be won to the main stream of Protestant thought and action our lay missioners will have to do it." He urged that programs of lay evangelism include an awareness of urban problems and methods to meet them.

Governor asks churches to stay

"Urban renewal" must include a rebirth of city churches, Gov. Theodore McKeldin of Maryland told a Baltimore church meeting. "Surely a renewal of the spirit is as important as a renewal of walls and roofs," the governor said.

There are many arguments for moving old churches into the suburbs, but the reasons for keeping them in downtown neighborhoods are even stronger, he continued. "It is not the function of the church to serve either property values or the convenience of its members. Its function is to provide spiritual strength and comfort to those who need it, and to discharge that function it should take its stand where the need is greatest."

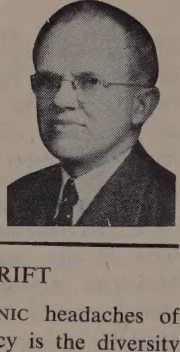
Gov. McKeldin commended the congregation of Christ Lutheran Church in downtown Baltimore for expanding and improving its church property. "If projects like new parks, playgrounds and beautiful office buildings are accompanied by the disappearance of churches," he said, "it would be a triumph of the heathen heart and a tragedy for the city."

And so forth

National Lutheran Council has set its 1958 Lutheran World Action goal at $3,610,000. This is an increase of $210,000 over the 1957 objective. Major items are for world missions, interchurch aid and Lutheran World Relief.

The Rev. S. Turner Ritenour of Philadelphia has been named executive director of the National Council of Churches' department of building. The Presbyterian clergyman succeeds Dr. John R. Scotford.

WASHINGTON



By ROBERT VAN DEUSEN

ALLIED RIFT

ONE OF THE CHRONIC headaches of American foreign policy is the diversity of national interest within the western alliance. The classic example was the Suez crisis, when the U.S. broke with the British and French over their backing of Israel's invasion of Egypt. It took months to re-establish cordial working relations among the Big Three.

The most recent example of conflict of interest is the rift between France on the one hand and the U.S. and Great Britain on the other, over the sending of small arms to Tunisia. This issue burst into flame at an inopportune time, when parliamentary representatives of the NATO nations were meeting in Paris.

Part of the problem was the way the British-American decision was handled. French representatives had been negotiating with the other two nations on the need for keeping Tunisia from turning to communist countries for arms. They had even come close to agreement in principle that some western arms should be supplied, with appropriate safeguards.

But when the decision was made public by the U.S. and Britain, it was done suddenly, without final clearance with the French, and without agreement on the specific safeguards which the French wanted. To make matters worse, the U.S. delegates to the parliamentary conference had no advance notice of the decision and were unable to interpret it to the French delegates.

Repercussions

AN IMMEDIATE and drastic result was to shake the unity of NATO, just as plans were being completed for a top-level conference of premiers and presidents on Dec. 16 to discuss mutual problems and cement allied relationships. An emergency session of NATO's Permanent Council, called to seek a swift settlement of the dispute, made little progress.

Until last year Tunisia was a French protectorate, and since then France has claimed the exclusive right to supply Tunisia with needed arms. But in recent months France has refused arms to Tunisia on the grounds that they might reach Algerian nationalists who are fighting against France.

WHEN THE U.S. and Britain took the action which the French had declined to take, the new French premier, Felix Gaillard, protested violently. The French people shared his views, expressing them through angry headlines and stormy demonstrations.

In the Permanent Council meeting France demanded two British-American guarantees: that the 920 small guns already sent would never be used against France; and that any future arms would not be in enough quantity to get to the neighboring Algerian rebels. American and British representatives said Tunisia was prepared to make such assurances and pointed out that prompt action had been necessary to keep Tunisia from going through with an arms deal with Czechoslovakia.

In a final effort to heal the breach Britain proposed that a Big Three meeting of foreign ministers be held ahead of the top-level NATO conference. Some such meeting of minds must be achieved if the shaky NATO alliance is to be salvaged.

anadian affairs

OLD AGE SECURITY

ONE OF THE REASONS for the defeat of e Liberal government last June was the iggardly" increase in old age pensions. st before election time the amount was ped from $40 to $46 a month. The position parties naturally promised ore—some even going as high as $75 month.

One of the first things the Progressive onservatives did after coming into wer was to fulfill this promise. Effec- e Nov. 1, the new rate is $55 for all rsons 70 years or over.

In addition to this increase, the Old ge Security Act was changed to effect reduction in the basic residence re- irement from 20 to 10 years. Also, e length of time that pensioners are ee to spend outside Canada without ss of pension was extended from three six months.

According to a government spokes- an, the new pension rates "bear respect- le, indeed favorable, comparison with e level of benefits payable in other untries." While the rate for a single tired worker is higher in the U.S., the erage married benefit is not as high as e $110 a month where both spouses ach pensionable age in Canada.

ELIGIBILITY for old age pension is gov- ned by only two factors—age and ngth of residence. Pensionable age re- ains at 70. A resident does not need be a Canadian citizen to qualify.

Chief beneficiaries of this change will e elderly immigrants who came during e period 1938-48. It is estimated that ere will be between 5,000 and 10,000 these. That number will swell during e next few years, however, when those who arrived in the large immigrations of 1950 and following years complete their ten-year residence.

The Lutheran Synod of Canada, as well as a number of other church and welfare agencies, had passed resolutions urging the government to make this change. Immigrants who had come out of hardship in their homelands should not have to suffer poverty in their old age in Canada, they urged.

THE THIRD AMENDMENT provides that a pensioner may now be absent from the country for six months in any calendar year without losing his benefits. The former rule was three months. A pensioner will now have ample time to "go south for the winter," or to visit relatives or friends abroad.

ALL OF these changes will cost money. It is estimated that the additional annual outlay will be about $96 million. The increase in the rate will add $92 million, the reduction in residence, $3.5 million, and the extended absence period, another half million dollars.

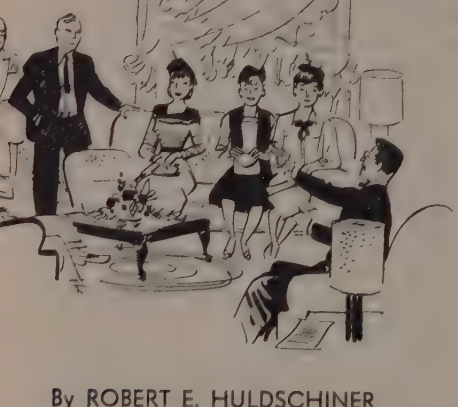
Although the government was quick to let everyone know about its generosity to the senior citizens of the land, it was not so ready to say how it would raise the extra cash. The total pension bill will now be over half a billion dollars a year.

Pensions are financed by a 2 per cent sales tax, a 2 per cent corporation tax, and 2 per cent on taxable personal income (but not exceeding $60 a year). This is far short of the amount needed. The rest comes from general taxes.

Of course no one dared oppose the increase in the House of Commons. Pensioners cast 800,000 votes! But the *Financial Post* warned MPs to do some careful thinking about a pension system that is "unsound politically, socially and actuarially."

—NORMAN BERNER

A Question Had to be Answered



It's a new question, in some respects "Shall we let Negroes join ou church?" This time it was asked in "border town" where it was explosiv

By ROBERT E. HULDSCHINER

THE LETTER was addressed to Pastor John M. Scherch. That evening he read it to his church council. The nine councilmen of Reformation Church listened in silence.

The wife of a sergeant in the Air Force had written to say that she and her husband are Lutherans and wanted to inquire if they would be permitted to worship with the mission congregation which had been organized in 1956. The decision, Pastor Scherch said—after reading the letter—was up to the council.

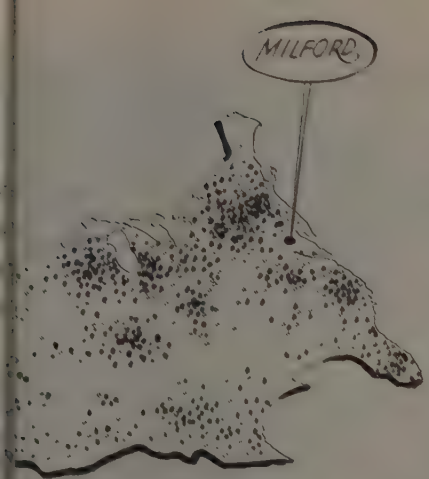
The councilmen discussed the matter quietly. They knew it was an important decision and it took them an hour to reach it. The letter came from a Negro couple, and the community was Milford, Delaware.

PASTOR SCHERCH had accepted the call from the Board of American Missions in the summer of 1955. He knew that development of a mission in Milford migh bring the congregation face to face wit the race problem. Milford had its shar of national attention in 1954 when segregationists staged violent demonstration against racial integration in schools. Mi ford calls itself the "place where the sout begins." Some of its residents turned th slogan into a battle cry against integra tion.

Things had quieted down when Pasto Scherch arrived on the scene in 195 Integration in schools had been post poned, pending an appeal to a highe Delaware court. White Citizens Counci and Ku Klux Klan existed but wer silent. So were the people of Milford The race question was shelved.

A group of recent arrivals in the com munity had urged the Ministerium o Pennsylvania to send a mission developer When the 26-year-old former assistan pastor of Grace Church, Norristown, Pa. arrived, he found that a meeting plac had already been secured. He move with his wife into a rented apartmen and went to work.

Milford is a rapidly growing com munity. Industry has moved into th area. Dover Air Force Base is 16 mile away. The membership potential for th mission was good. Reformation Church was organized in February, 1956, with 92 charter members. They represented a cross section of the population—farmers,



MILFORD, "WHERE THE SOUTH BEGINS," WAS IN HEADLINES AS A TROUBLE SPOT WHEN SCHOOL INTEGRATION BEGAN

businessmen, laborers, white-collar workers.

In June, 1957, the confirmed membership had reached 120. Reformation had bought a building site and was negotiating to erect a parsonage. Meetings were held in a lodge hall and attendance increased. Things moved according to schedule.

THEN CAME the letter from the Negro woman. The writer explained that she and her husband, attached to the Air Force Base hospital in Dover, were members of Nativity Church in Philadelphia, an integrated United Lutheran congregation. They had attended Lutheran services at the base. Now they were looking for a Lutheran church where they might worship. The woman also said that, regardless of what the answer would be, she would ask Pastor Scherch, as the ULC minister closest to her home, to be her pastor.

She wrote that she didn't expect to be admitted to membership. And she didn't want to impose on members of Reformation Church. If she was not wanted at the services, she wouldn't take it as personal. She would "understand."

There was nothing personal in the discussion of the church councilmen either. They made it clear that they were talking about the future of the congregation, not about their attitude toward an individual Negro.

Some were opposed. Admittance of a Negro to the service, they said, might stir up trouble throughout the community. Church members might be damaged in their business and social standing. The mission was too young to experiment with so explosive an issue.

Others disagreed, some mildly, some explicitly. The church, they said, has an obligation to all people. They could not escape it. When the vote was taken, six were in favor of admitting the couple. Two were opposed, and one abstained.

THE CONGREGATION was informed of the vote by letter. The next Sunday the Negro woman came to church. She was scared but tried not to show it. She sat on one of the folding chairs in a back row.

People around her acted casual. After the service some talked to her. Others stayed away. They were scared, too.

The visitor, in her early forties, was polite and cultured. Her husband, away from Delaware at the time, is a physical therapist who will work in Chicago when he retires from the service. They're the kind of people that would fit into any group anywhere, Pastor Scherch says.

Members of Reformation Church agreed. They said, just as the church council had said before them, that there was nothing personal in their attitude to the race problem. It was the impersonal issue that overshadowed their emotions. And what would the community do?

THE COMMUNITY took notice. The word got around quickly. Some members of the mission reported declines in their businesses. The pastor received letters accusing him of membership in the National Association for the Advancement of Colored People. One writer suggested he might be in the pay of Mrs. Eleanor Roosevelt.

Two members requested to be removed from the membership list. Some 20 persons stopped coming to services. But the majority stayed.

The management of the lodge hall in which the mission had been organized notified the pastor that the congregation would have to move—"for business reasons," the letter said. The congregation moved to the Grange Hall. It was a better meeting place. And the lodge hall stayed empty. People disapproved of the management's decision. One doesn't turn a church away from one's house, Milford residents said. And the mission continues to grow.

The Negro couple is coming to the services but takes no part in other activities of the congregation. They know that full acceptance into the church is still a long way off.

IT'S A SLOW PROCESS of adjustment, Pastor Scherch says. It will take years to accomplish the full cycle of racial integration.

And Pastor Scherch concludes that the crisis was good for Reformation Church. Its people were forced to realize that church membership means accepting an obligation beyond that of attending services and serving on committees and filling the offering envelopes. "We can do no less than open our services to anyone who wants to come," he told them. "It's the minimum of Christian witness."

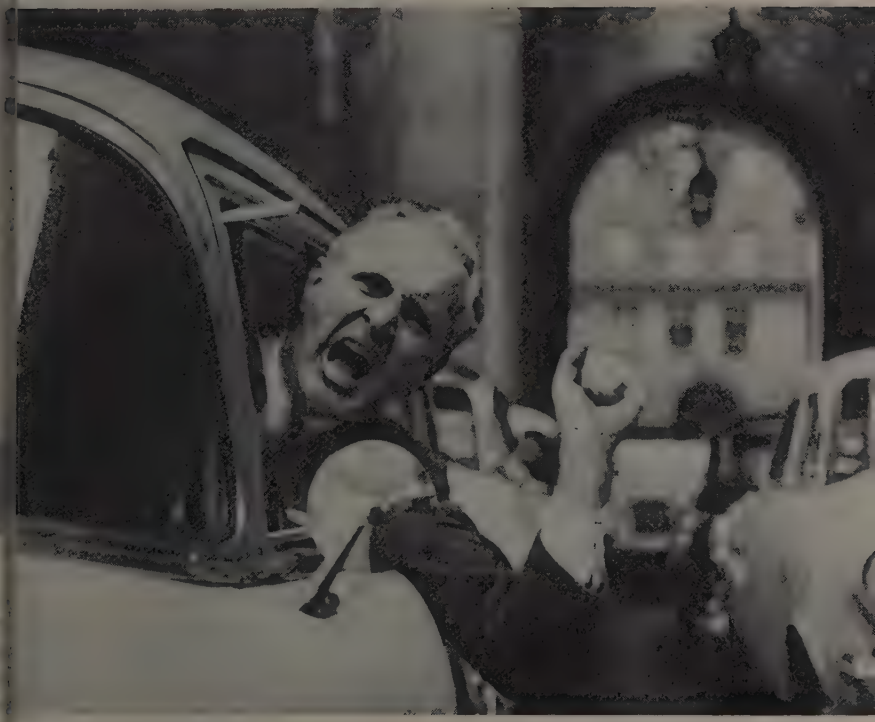
PASTOR JOHN SCHERCH
Big problem for a young pastor

There's no pride at Reformation about the fact that this minimum of Christian witness has been achieved. But there is a feeling that, because of it, Reformation mission—still without a parsonage and without a church—is starting out with deep awareness of its obligations to the cause of Christ.

IN 1938 the Archbishop of Canterbury, William Temple, addressed a letter to his clergy requesting them to meet with him for a "quiet day" in London. One of the clergy replied, "Your Grace, in my village we do not need a quiet day but an earthquake."

—JESSE M. BADER in *Evangelism in Changing America* (Bethany)

MAYBE THIS IS YOU!



We're likely to become unlike our normal selves when behind the wheel of a car

SOMETIMES WE ARE APT to lose our consciousness of our surrounding humanity while we are driving our cars.

That dumb kluck ahead slowed up just when we wanted to speed. Perhaps he saw a child riding a tricycle. That rube from the backwoods who suddenly makes a left swing into our lane of traffic was perhaps trying to give a break to an inexperienced child bicycle-rider.

That lout who does not plunge forward when the light turns green is perhaps a kindly citizen who is allowing an old man to finish crossing the street. After all, the pedestrian does have the right to breathe and move about.

That inconsiderate person who fails to dim his headlights in humble obeisance to the high and mighty ego driving my car may be some broken-hearted soul who is driving home from the hospital where his child has just died.

That jaunty young blade who whizzes

By GEORGE B. McCREARY
Stewardship Secretary, Northwest Synod

past in his hot rod may be just as refined and sensitive as your own beloved lad who fills your heart with pride and joy.

That pokey old hick who plods along ahead of you at thirty miles an hour and swings to the left before making a right turn may be one of the kindest souls you will ever meet.

That dumb dame whose driving may not meet your exacting standards may be a glorious person whose love for the Lord Jesus Christ may be very near the love that Jesus found in Bethany.

YOU WILL FIND that your motor will work better, and that even your own wheels will revolve with less friction if in your driving you use a little more of the Law on yourself and a little more of the Gospel on the other fellow.

In driving an automobile and in traveling on foot, one becomes aware that a man often is two different persons. When he is at the wheel of his car, he sometimes is an imperious egotist. If someone ahead of him stops, perhaps for a good reason, he blares his horn like a spoiled brat who has just been disinherited by the final justice of an exhausted love.

One often wonders what becomes of the horrid people who are so rude and self-assertive while driving their cars. The answer, of course, is that they are sane, modest, careful people—ordinarily—when they leave their chariots and go afoot with the rest of humanity.

PERHAPS OUR spiritual resources will not be overstrained if we take our ethics with us from the sidewalks to the highways.

Any man — almost — is a gentleman when he is afoot. Fancy any self-respecting citizen carrying a double-throated electric automobile horn around with him on foot to honk at men and women whose conduct in traffic displeases him.

When you are driving down Whizzy Boulevard, if the lady driver ahead of you is a bit slow when she gets to the green light, remember that you are a gentleman. And, dear Madame, if the man ahead of you seems to be the dumbest individual who ever crawled aboard a rattle-trap jalopy, remember that you are a lady.

Even while driving cars, Christian people should allow their religion to shine forth in patience and kindly love. Driving that way will do more than merely sparing the drain of the horn on your battery.

SALVATION ISN'T ONLY FOR INDIVIDUALS

By REINHOLD NIEBUHR

A RECENT ELOQUENT and thoughtful sermon by a young clergyman, whom I admire, made the point (upon the basis of the text about the one lost sheep and the ninety-nine) that the ministry of the church is primarily to individuals as, indeed, the confrontation of the soul with God is an individual experience.

One is reminded of the most impressive ministry of the church in dealing with all manner of individuals in all stages of growth and decay, involved in various degrees in the toils of sin and death, and in need of the redemptive grace which will make it possible to conquer sin and face death with serenity.

The emphasis upon the ministry of the church to individuals, both as a historical

onversion of dividuals is guarantee at people an become nselfish

id as an imperative proposition, can't disputed. But it becomes dubious the oment the church claims that this minry automatically solves all communal oblems of justice.

Historic pietism was always individualistic. Modern pietism, growing up an age in which individuals are increasingly drawn into, and implicated in, e fate of their nations and civilizations, tempted to solve all perplexing problems of the community by promising that deemed individuals will eliminate the roblems, that real Christians will not throw the bomb," or be so selfish as to ake stringent laws of justice necessary. ometimes modern pietism rises to the retentious height of warning: "If America continues in her selfish ways, she is oomed."

THIS WARNING proves how far this ind of pietism is from both the gospel nd common experience. Both prove to s that one of the problems of human xistence is the residual sin in the life of he redeemed.

The church has indeed a primary ministry to individuals. But it must understand, though it need not engage in, the usiness of the state. That business is recisely to establish tolerable justice and rder under the conditions created by he residual sins of the righteous as well s the unrighteous. It must establish rder amidst the competing claims of nterested men. It must guarantee justice to the minority against the prejudices of the majority, and it will not do to claim that if they were really converted they would become "color blind."

One cannot look into the heart to establish the validity or honesty of any conversion. But there is overwhelming evidence that men, otherwise virtuous and "God fearing," are tainted with race prejudice. Collectively, we are involved not only in the guilt of our collective self-regard but also in the guilt of our responsibilities.

WE IN AMERICA are the more responsible because we are citizens of the most powerful of the free nations. We must not make too much of purely technical means of defense and forget the moral and economic ties which bind the free world together. We must accept the obvious fact that all nations are animated by a collective self-regard. This makes the warning that "if America continues in her selfish ways she is doomed," rather silly. We must nevertheless insist that if our selfishness is consistent enough to deny the poor nations the help in technical assistance of a very prosperous one, the free world alliance is doomed.

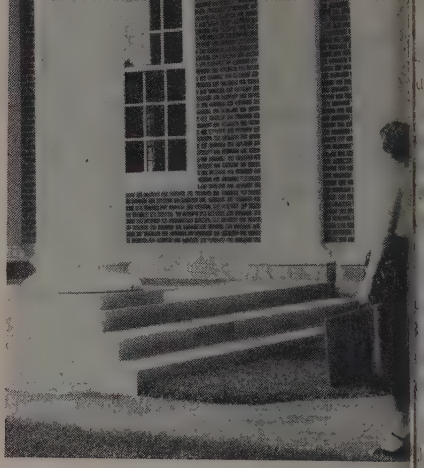
But even if we were more unselfish than we are now inclined to be, there still remains the atomic threat and the fact that our present security rests upon an atomic stalemate. Christian idealists, who suggest that Christian idealism has a simple way out of this dilemma, prove that they know neither the gospel nor the current facts of life.

Our service to the community must be not in offering childlike answers to perplexing questions, but in the illuminating of our present responsibilities and predicaments in the light of the gospel's analysis of the permanent human predicament.

GIRL IN TROUBLE

She was in rebellion against her parents or teachers or somebody, and defied the moral code which was intended to guard her from danger. Now she needs real love and understanding. As a result of Charles Crittenton's life work, she is able to find a shelter—and hope

By KATHERINE GORMAN



EVERY YEAR at least 150,000 babies are born in the United States to unmarried mothers. About 30 per cent of these are girls in their early teens.

What happens to these distracted girls and their babies? Nobody seemed to care much, until one man—Charles Nelson Crittenton—took the lead in doing something about the serious problem.

IN THE 1800s and later, centers for soul-saving had been set up on street corners, in vacant stores, smoky rooms—any place where derelicts might gather and, along with eating a bowl of hot soup, hear the gospel of redemption. Many came for the soup and dozed through the sermon. Others listened in mute despair. The admonition was always the same—"Go, sin no more."

Some of these unfortunates were women—unmarried girls soon to bear children, though little more than children themselves. The only shelter for them in New York City was a forbidding building which was more like a prison than a refuge. Yet the advice was, "Go, sin no more."

Go? Go where?

In the audience at one of these gospel missions one day was a man who had experienced deep sorrow. His daughter, a child of four, was dead.

Mr. Crittenton had become wealthy in the wholesale drug business. But his fortune could not restore his daughter to him. In an effort to get his mind off his sorrow, he had come to the mission at the invitation of the evangelist, and agreed to visit two of the girls who had come for help.

From that experience came the licensed maternity home. It opened on April 19, 1883, at 29 Bleeker Street. Crittenton called it the Florence Night Mission, in memory of his daughter. This was the beginning of the Florence Crittenton Homes Association.

BUT SIMPLE SHELTER was not enough. The problem was how to restore these girls, deserted by friends and family, and set them on the road to decency and self-respect? How to save their babies and give them opportunity to grow up as other children?

Crittenton gave up his business and toured the country, bringing his message to all who would listen. Gradually he achieved results. His initial home be-

me a national mission, chartered by t of Congress in 1898.

A few individuals had set up refuges r girls. One had been opened in Atnta in 1892. The Women's Christian emperance Union founded several shelrs as part of its temperance program. Thirteen such homes affiliated with rittenton's mission. These were scatred across the country in nine states. y 1900 forty-five joined the fold. More its were opened later. One is a home r Negro girls in Little Rock, Arkansas.

THE UNMARRIED MOTHERS come from l economic ranks, from cities and rms, from school or college.

How are they handled? A girl may rive with her mother, obviously from well-to-do background. Or she may rive alone, with her few belongings in shopping bag.

In either case, she will find a quiet, mfortable building, much like a large me of those of moderate means. Inle is a spacious living-room, furnished ith comfortable chairs, reading lamps, heerful rugs, pictures. Beyond is a rge dining-room and kitchen. Upstairs e bedrooms, a nursery.

An efficient-looking case worker told e how the shelters operate. "When a rl applies for admission," she said, "she interviewed, her real name recorded, so the name she may have assumed for r stay. This is kept in strictest conlence. She is given a health examinaon and then goes into a cheerful doritory."

"WHAT IS HER state of mind when she mes?"

"She is frightened, often desperate, rrified at her own helplessness. She re not look beyond the day when her ild will be born. But here in a homeke atmosphere she gains mental and physical strength to face the birth of her baby. She attends classes in childcare. She works about two hours daily—housekeeping, cooking, laundry work."

"But—since many are of school age—"

"There are classes, with instructors provided by the public school system. Or she may take correspondence courses to keep up with her school work.

"The idea is to restore these girls to good citizenship and train them in skills with which they may support themselves when they leave," the case worker explained. "The local business school may give lessons in typing and clerical work. The operator of a beauty parlor, or a waitress or a hotel maid, may give time in such work.

"What we offer is not simply decent shelter. We must try, without preaching, to set the girl in the right direction. Overnight, with her motherhood, she steps into the world of maturity and responsibility. Never again can she be a child.

"What lies ahead? She must either support her child or give it up. Serious problems await her. She must be strengthened to meet them. That, most of all, is the Crittenton idea."

"HOW DOES a young girl respond to this situation, apart from home and family?"

"She isn't isolated from life. She may go to the movies or shopping, if she is from out of town and will not be recognized. There are group singing and music lessons, books, magazines, games, house parties. Clergymen come in to provide religious instruction and services. A house mother is chosen for her ability to make girls feel that she is their friend, gentle and firm and just in settling the disputes which inevitably arise in an at-

mosphere charged with homesickness, remorse, and terror of the unknown."

The case worker left to visit her charges, and a motherly looking woman with a warm smile took over.

"When does the applicant arrive? How long does she stay?"

"SHE MAY ARRIVE in the seventh month of her pregnancy," the house mother said, "and leave three weeks after her baby is born, or when it seems that she can make adjustment to normal life. About one-half are in residence fifteen weeks. The emphasis is always on returning them to the community as more mature, responsible people."

Types? The motherly woman threw up her hands in frustration. "There is the girl who is unfamiliar with the simplest matters of normal social behavior. There are some who turn up their noses at everything, who distinguish between themselves and 'promiscuous' persons. They dread being exposed to rude manners or coarse language. Others find themselves overwhelmed by standards with which they are unfamiliar. They complain about having to keep regular hours and working at 'menial' tasks. The majority come from the middle class. But in one way or another, they all express their own uncertainty, fears, insecurity. A few are girls with definite pathological personality."

"Is any provision made for these?"

"The Association has three special service homes. Here they receive psychiatric treatment and spiritual and recreational guidance. Some come to us voluntarily. Others are referred from training schools, state hospitals, or by physicians, welfare agencies, or the courts. They may stay as long as necessary to make them self-maintaining in the community. But they must have the ability to work, or to attend school."

One-third of the girls who find their way to maternity shelters each year are of school age. At least 50,000 are under fifteen. Often the very young girl seems to have no awareness of what has happened to her. Mentally she is a child. Biologically these girls face difficult pregnancies and dangerous delivery because they are physically immature.

THE ADOLESCENT group have usually been in school or were venturing forth into their first job. But no matter what age or economic group they came from, they have one thing in common—they are maladjusted, confused. They resent adult authority yet cling childishly to the dependency they resist. The schoolgirl is at war with her surroundings. She doesn't do well in her classes, and rebels at the authority of teacher and parents. She is acutely sex-conscious yet unable to cope with the disturbing emotions which take hold of her.

The late adolescent finds herself thrust by circumstances or choice out of the home nest into the frightening yet enticing world of college or the first job. She has a new freedom which she doesn't know how to handle. She balks at the responsibility which has been thrust upon her, yet fights adult authority. She is defiant of parents and of the conventions which would guard her from dangers.

And inevitably there is the type—a small group, fortunately—which seems utterly outside the clan. They feel neither repentance nor shame. They do not understand the stark practicality of the social order. They do not like it and resist it blindly.

BUT WHAT of the day when each girl must go to the delivery room?

"A girl may bear her baby in the home or in a hospital. In either case she

hooses her own physician or hospital." She has another decision to make, sually alone. Shall she see her child?

"Are there any statistics on this?"

"About one in four decides to keep er baby. But frequently she has to bandon this plan when faced with the roblem of supporting the child."

"How many of these babies find their ay into the 'grey market,' where we ear that fantastic sums are paid for abies for adoption?"

"Individual placements are vigorously iscouraged. If a girl decides to give up er baby, licensed welfare agencies offer eputable adoption services. A few of he Crittenton homes are licensed to lace babies for adoption."

"And if the mother decides to keep it?"

"If she hopes to keep her baby with er, advice is given on a foster home."

SHOULD AN unmarried mother, helpess and left to fend for herself, see her hild—and perhaps grow to love it—hen she knows she must abandon it to trangers? Opinion is divided on this. One group says, "Why should the girl orture herself? If she can't keep her aby, why should she get involved in it t all?"

Dr. Albert J. Kelley, of Savannah, Georgia, disagrees. Writing in *Obstetrics nd Gynecology,* he says: "If a woman as a child, cares for it and nurses it, hen she is far better able to plan intelligently for its future . . . with some degree of maturity. Even though the parting is painful, she carries away with her he sense of having fulfilled her obligation to her child. She has given her best . . . she has made a plan which holds the best future for her baby and she is able to follow that plan with a minimum of regret . . . I strongly maintain that no unmarried girl—frightened and afraid of oncoming labor—can make an intelligent plan for her baby . . . More important, however, the girl herself is left wondering what her baby was like and if she did the right thing."

IT IS THREE-QUARTERS of a century since that night when a grief-stricken father asked himself "Go? Go where?" Today there are more than fifty shelters in 32 states where an unmarried girl may find decent sanctuary to bear her child and eventually face the world again.

Ideally, modern-day social service would prefer to handle each of these problem cases individually.

Crittenton saw the desirability of this. The Florence Crittenton homes are kept purposely small, with the institutional effect minimized, where individual attention is possible. The average home cares for no more than 14 girls.

The Association can care for about 1,400 unmarried mothers a year. Its homes are financed by county appropriations, Community Chest, and other agencies, and by the girls themselves if they can pay for board and medical expenses. The Kiwanians sponsored a Crittenton home in Akron, Ohio, as far back as 1922.

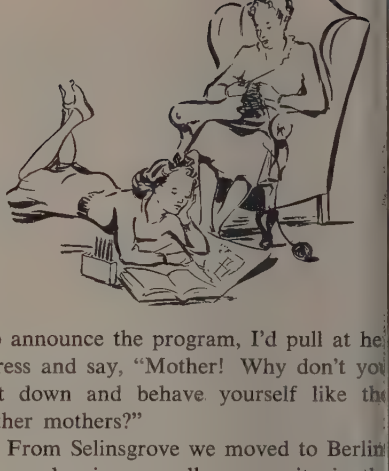
And what of the baby itself? Legal adoption of these infants usually works out well. In normal surroundings, with affectionate parents, these children are given their chance.

TODAY THE GREATEST single deterrent to knowledge of Jesus is his familiarity. Because we think we know him, we pass him by.—By WINIFRED KIRKLAND in *Treasury of the Christian Faith,* edited by Stanley I. Stuber and Thomas C. Clark (Association Press).

Confessions of A Preacher's Daughter

A minister's children grow up in a peculiar situation. People watch them closely and expect them to be "different" from other children. They are.

By CAROL JEAN HELLER



I WAS BORN in Philadelphia and was an only child until my brother was born when I was five. I don't remember much about Philadelphia except the time my parents took me Christmas shopping. There was a big Santa Claus in the middle of Sixty-ninth Street. When he asked me what I wanted for Christmas, I announced over the loud-speaker for all to hear, "A baby brother and that's *all!*"

When I was five we moved to Selinsgrove, Pennsylvania, where my father was pastor of Trinity Church, the college church of Susquehanna University. It was here that I was labeled by the students as "P. K." meaning Preacher's Kid. Being a "P. K." is a lot of fun, but it also has its bad moments.

I BELIEVE the first time I realized that my father was a minister was the Sunday morning in church when I asked Mother, "Why isn't Daddy sitting with us like all the other daddys?" It was then that I began to learn what it is like to be a "P. K." I also soon learned that my mother wasn't like all other mothers, either.

My first mother-and-daughter banquet, when mother was the toastmistress, was one of the many embarrasing times I caused Mom. When she would get up to announce the program, I'd pull at her dress and say, "Mother! Why don't you sit down and behave yourself like the other mothers?"

From Selinsgrove we moved to Berlin, Pennsylvania, a small community in the most beautiful area we have ever lived in. Here I spent my early teens.

I was too young, twelve to be exactly to take the Church Year seriously. One evening I invited several of my friends into the parsonage to dance. We were having a real old-fashioned jam session when my parents appeared in the doorway. Mom turned strangely pale and Dad said in a strict voice, "Carol! What's the meaning of this?"

I was much puzzled, because my parents had always approved of my bringing friends home with me to dance. I soon learned that there were some occasions when they did not approve, and Good Friday was one of them! I believe that was the beginning of my keeping a close check on the Church Year!

IN MY LATER TEENS, when I entered high school, I was a majorette and many people were rather surprised that the minister would let his daughter strut around in such a short outfit. However I think Dad realized that if he would have said "No!" it would have just made me more

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Miss Heller, daughter of Pastor John Heller is a student at West Virginia State College

etermined to be one. At the end of my nior year, my father announced we ere again going to move. I thought my orld had crashed. I left many wonderul friends and memories in Berlin. hen we came to St. Albans, West Virinia, I spent three lonesome months efore school started.

However, after I got into the swing of ings, I loved every minute of it and ouldn't have traded schools for anyning! I couldn't have possibly had a appier senior year.

BEING A "P. K." isn't easy—believe e! We seem to have the reputation for eing the meanest kids in town. Maybe e are! But there is a reason for it. ow many times have you heard somene ask a "P. K.": "Are you allowed to ance?" or, "Does your father let you ear make-up?" And of course there are mes when a group is talking, and some ise one throws in, "Watch what you ay! There's a 'P. K.' listening!" So no onder we rebel. We're trying to prove others that we're as normal as they re!

I have had many rebellious moments hile being a "P. K." Every five or six ears we have moved. This has always eant a sad parting with my friends, and everal months of homesickness in our ew location.

I also rebelled in sharing my parents ith others, as a "P. K." must do, for orking with other people is a minister's ob. There have been many evenings hen we have planned something as a amily, and couldn't proceed with the lans because of callers or meetings.

I have even rebelled against some friends, because they expected it to be all right for them to do a certain thing but not *me* because *I* was a "P. K."! However, now that I am older and understand things more fully, I realize that moving to a new home every five or six years gave me many experiences, friends, and memories. And the teasing that my friends did, I can now laugh at, for they also were growing up and didn't really mean it.

As for my parents, and sharing them with others, I can truthfully say that we have done more things together, in the long run, than most families have done. And most of all they were there when I needed them most. I think I have learned more about "life in general" by being a "P. K." than I could have possibly learned otherwise because I have come in contact with people from all walks of life.

MANY TIMES friends have said to me, "I'm glad my father is not a minister! I'd sure hate to have everyone watch every move I make!" Well, if they are the right kind of people they won't make moves they're ashamed to have people watch! I have had many rich experiences living in a parsonage family, and I wouldn't trade places with any other "kid" around.

As I grow older, I will outgrow the nickname "P. K." but I will never outgrow the memories, friends, and experiences I have had. Throughout life I will be able to carry with me the many lessons I learned by being a part of a wonderful parsonage family.

THE CHRISTIAN FAMILY is the community's greatest asset. It possesses all that is of highest worth, and it is bound by its commitment to God to share what it possesses. The one thing a Christian family cannot do, even were such a thing physically possible, is to live to itself.

—MARJORY LOUISE BRACHER in *Love Is No Luxury* (Muhlenberg)

FIVE MAKE A FAMILY:

Party Preparations

OUR WHOLE FAMILY loves getting ready for a party. Dan couldn't help much because the Christmas rush at the post office is beginning. He hasn't the helpers he will have later in the month when schools and colleges have their vacations. However, he won't have to work overtime just yet.

And the rest of the family were on their toes. Entertaining teachers is a real thrill to them. Even Karen, who has too many teachers to invite all of them, was happy to do what she could to make the occasion successful. Her attitude toward the younger children was so grown-up and motherly, I could hardly resist smiling.

"I REMEMBER," she remarked as she helped me spread the lace cloth on the dining-room table, "what a big moment it used to be for me when you had my teacher here. I don't know just what I thought was so exciting, but I loved it."

"Too bad we can't have yours now that you are in high school, but if I started inviting them I wouldn't know where to stop. I'd have a houseful."

"That would be the day! I can picture what the other kids would say."

"And yet it is a shame I don't know some of them better. Those so-called interviews before the PTA meetings are a farce. The parents of youngsters who are having trouble of one kind or another take up all the teachers' time. The rest of us hardly get a moment."

"Well, for pity sake! What else are the interviews for? We aren't children any more. If my grades are all right yo don't expect them to tell you about m 'attitudes,' do you?"

SHE WAS LAUGHING, yet I knew I ha touched on a delicate subject. In he new-found independence she resents any thing that smacks of babying her. Sh began to quote mockingly from the "atti tude side" of the elementary report card "Want them to tell you whether I as sume responsibility? Work well wit others? Complete my work in a reason able length of time? That's for kids!"

"You're right, I suppose. Maybe I ar a fuss-budget, but I don't think I'm th only one. Seems to me most parent of teen-agers are like a bunch of hen who wonder how they happened to hatc ducklings."

She put her arm around me con solingly. "Then just let us swim."

Suddenly the whole conversatio struck me so funny I began to laugh un controllably. She was actually giving m advice and sympathizing with my prob lem—a problem I had blurted out jus because she had seemed so grown-up Such a thing couldn't have happened i my youth, at least among the people knew. Parents and children knew thei proper roles in those days! Here I' been practically asking my daughter hov to be a good mother.

KAREN LAUGHED with me, but I'm sur she didn't see the real humor of th situation. We've always allowed her t be as grown-up and independent as wa

ossible within the limits of her own ood and family peace and happiness. Why should she think it funny?

I dried my eyes on the edge of my pron and gave her a reassuring pat on he arm. "Well, you're a pretty good wimmer. And the other youngsters ren't my concern. Let their own parents worry about their water wings. Now, where were we when I started having ysterics? Get the list of chores from he kitchen bulletin board, will you, lear?"

Susie and Pete came bouncing down he stairs together. "Our rooms are all inished," Pete announced. "What's ext? Store for me and silver for Susie?"

I LOOKED at the list. "Right. I don't eed much from the store—mostly milk nd ice cream. Here, I'll write the things lown for you."

"Ice cream? Mind if I don't come ome with it?" he asked with a sinister eer.

"If you don't come home with it, you eedn't come home at all, villain!" I ran ny hand lightly over his butch haircut, hinking what a gyp that hair style is to nothers. Straightening a boy's part and elping him slick his hair down was one vay a mother could show affection after boy was too "old" for hugging and issing except in unusual moments. With he coming of the butch, all she has left s checking the condition of his ears and eck—and what I find does not always nake me feel affectionate!

As though suspecting my thoughts, Pete jerked away, then smiled the special smile that always makes my heart melt. "If I'm not back in a week, call the Bureau of Missing Persons."

I love all three of my children, but right now I seem to have an extra tenderness for Pete. As Dan put it when we were talking about how pleased Pete is to be having Miss Regan come to dinner, "That's one good kid."

I HAD WONDERED a little how he was going to take the fact that I had invited his teacher without asking him. I told him about it with careful casualness. But apparently he saw no problem in the situation.

"Good!" he exclaimed. "She can see how we live and how we get along without a whole mess of rules. I still forget sometimes, you know. But when I step out of line, I remember to say I'm sorry and I guess she knows I mean it, because she doesn't jump me the way she used to."

How different his attitude had become. I remembered the stormy days at the beginning of the term when the mentioning of Miss Regan's name spelled tension.

His hatred had been real and deep, but so was his forgiveness and his effort to set things straight. My love for him has a new quality of admiration in it these days. In this respect he's so much better than I .

His one worry had been about our family devotions. "She doesn't belong to our church, you know. Do you think she'll mind our having prayers after supper?"

Dan answered that one. "Suppose we ask her when the time comes? We'd do that with any guest, wouldn't we? And no one has ever objected. Our prayers aren't Lutheran. They are Christian, and none of our guests ever seem to mind."

As I went to get the freshly ironed napkins out of the buffet drawer for Susie, I paused for a moment with bowed head. "I thank Thee, dear Father in Heaven, for —" then some words Pastor Ittel had used came to me—"for being Lord of our lives. Amen."

ADVENT OBSERVANCE AT HOME

INTEREST IN THE old European custom of the Advent wreath has been growing throughout the church. Reports from pastors indicate that the Advent wreath has become a regular observance both in the homes and in the churches of their parishes.

One of these reports brought with it a copy of a small pamphlet entitled, "Advent in the Home." It is because I feel that many of our people ought to know about this fine little work that I tell about it here.

In a short introductory statement we are told that "the mood of Advent is threefold. We look back to the coming of the Babe to Bethlehem. We look within to His entry into our hearts. We look forward to His coming again at the end of the world. It might seem impossible to harbor three moods at once and bend in three directions simultaneously. Actually the mood of Advent is but one bent, one yearning—to have Christ.

* * *

"The lesson of Advent is that this is a Lord to want, to bend toward, to reach out for, to await with gladness and with longing, to greet as a Friend whom we have not seen but who is yet with us always unto the end." How better to say what Advent—a time of frenzied Christmas shopping—is all about?

THEN FOLLOWS a short history of the Advent wreath. Here is a frank admission that the custom, like so many others practiced by the church, is of pagan origin. One must not reject the practice because it began among the pre-Christian peoples of Europe. Many of the features of our worship—for example, the expression *"Kyrie Eleison"* (Lord have mercy)—go back in origin to the days when men bowed the knee before idols. The church took these practices and, purging them of their paganism, brought them into the service of Christ and his church.

HERE ARE some practical suggestions for making a wreath. Some families will no doubt find great joy in a family outing in the woods which provides them with the greens for the wreath. On the other hand some will find it easier to use the kit prepared by the ULPH which provides all of the "fixings" to make an attractive wreath.

But the major part of the booklet is the directions provided for family worship. A short paragraph outlines the customary procedure followed by Christian families in planning their Advent devotions. Suggestions are made that portions of the services may be printed (and I would add, preferably in large type particularly for little children) so that each member of the family may make his own response.

On the Saturday night before the First Sunday in Advent, the suggestion is made that the wreath may be blessed according to the order provided. Whenever some people hear such directions they become apprehensive and argue that "things" are not to be blessed. We might spend the rest of this article to discuss this more fully, but it should be remembered that by blessing the wreath it is not intended that the wood and wire and greens are made holy, but that by their use the peo-

ple may be brought closer to God. This is quite clear from the Collect ". . . that we who use it may prepare our hearts for the coming of Christ and may receive from Thee the gift of faith to receive Him when He comes . . ."

Then follows the form for a "Daily Office of Family Prayer for Advent." This is a simple outline of versicles and responses, place for the reading of the Prophecy for the Day (from which the memory verse is taken), a Collect, the Lord's Prayer, the Blessing, and silent prayer. The whole devotion, depending upon whether there is a brief explanation of the scripture read, will not take more than five or six minutes.

ONE OF the problems of observing Advent is that it is a season of varying length. We all know that there are four Sundays in Advent, but sometimes Christmas is on the Monday following the Fourth Sunday and at other times it may be as far removed as the following Saturday. Thus it is necessary to have a complete list of readings from the scriptural prophecies which allows for this elastic period.

Such a list is provided in this little booklet. Beginning with the Eve of the First Sunday in Advent, and continuing through the Eve of Christmas (should that day fall on a Saturday) there is a lesson for every day. Selections come from the Psalms and ten other Old Testament books, plus selections from two of the Gospel accounts of the New Testament. In addition, a single verse—known as the memory verse for the day—is indicated in parentheses.

The Collects for the four Sundays in Advent (as found in the Common Service Book) are printed here in full, as is a Collect for St. Andrew's Day (Nov. 30) and St. Thomas' Day (Dec. 21).

One would think that the booklet would end here. But remembering that Advent is a time of preparation, the final pages of the pamphlet contain instruction for Christmas Eve devotions. There are some suggestions for setting up a creche or manger scene, one of which may well appeal to the parents of young children who are forever threatening that "Santa Claus will not come if you're not good!" There is also an order for the blessing of the creche which is to be set up on Christmas Eve. Here the family gathers about the representation of the events of the first Christmas and, singing their carols and saying their prayers, bring their hearts to the Christ of the Manger.

Nor is the traditional Christmas tree forgotten. Too often a symbol of pagan splendor, a brief order for the blessing of the tree reminds us of that other tree upon which hung the Saviour of the world. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Running things

QUESTION: My wife thinks I am trying to "run" the church. She accuses me of thinking the congregation can't get along without me. Some of my co-workers say I try to run the department in which I do most of my work. Some fellow union members accuse me of trying to run the union.

In the church I have headed several committees, and it seems to me I have done a fair job. At work and in the

union a large number of my ideas have been accepted. I am intensely interested in anything that helps to make the world a better place in which to live.

REPLY: A person who is called upon to serve as a leader in a congregation, or gets involved in doing a number of things, needs to be careful lest he give the impression of "running things." He should watch his words and his manner in order to maintain a democratic manner of operating and so as to gain good will and to enlist the cooperation of others.

To appear as a "boss" can do considerable harm and disqualify an individual for leadership. In a larger and more critical sense, anyone under criticism should consider the type of persons from whom the criticism comes—from some sources it may even prove a compliment. No one should give up a worthy work because of petty fault-finding from persons who are not qualified to weigh matters or to make constructive suggestions.

Since your wife feels as she does, you should assume a self-critical attitude. She may be right or wrong, but the very fact that she feels that way indicates a lot. And the additional fact that your co-workers at the plant have the same impression should alert you to look yourself over, straighten out any negative factors in your personal make-up, and try to avoid similar criticisms from others.

Romance

QUESTION: From childhood I have lived here on the bay. My father was a seaman. He died fifteen years ago, and I have lived with my mother. I have never been married. Mother has encouraged me to remain single, and depends on me a great deal. I am forty-three years old, and am owner of the house in which we live.

Now I have an interest in a girl who is 19, a college freshman. She is beautiful, smart, talented, and very friendly. She has had boy friends in the past but has no one at present. We have been acquainted for a half dozen years.

Some time ago I began to notice that she was very nice to me. Each time she comes home she seems more friendly than before. The last time she was extremely so. I have made no attempt to go with her or to write her, but I feel that something must be done.

REPLY: While a degree of compatibility is more important than age, a wide difference in years has great importance. This girl is 19 and you are 43—you are 24 years older than she, more than twice her age. Your outlooks on life, likes, and dislikes, must be quite different. It may not seem so now but over the years the difference is likely to widen.

The girl is not mature enough to weigh what the differences mean. You would be an old man by the time your children are grown-up, and your younger wife may be yearning for more youthful activities when you want the rocking chair.

You have not spoken to this girl in any romantic way. Perhaps she is merely being polite and kind to you—not even thinking of romance with you. In any such romance she would have to think of widowhood by middle life, since women on an average live longer than men. Furthermore, her relatives are likely to oppose such an alliance. If, after considering all these matters, the two of you decide to marry, it is your affair—and your responsibility.

JOHN'S FIRST LETTER

There are sure to be results in the lives of those who love the Lord Jesus. They love their neighbors also, and walk in the Light. When they slip, there is Someone to lift them up and give them renewed energy for a fresh beginning

By JOHN SCHMIDT

Read I John 2:1-29

JOHN'S LOVING CONCERN for his "little children" preserves his righteousness from harshness. He must make clear that fellowship with the Light means walking in the light.

His words here may confuse us, because our translations do not make clear the significance of the verb tenses used. Believers will certainly be guilty of sinful actions (1:8-9 and 2:1b), but they may not live habitually in a state of sin, of wilful rebellion against God (2:1a). In the words of a Negro preacher in plantation days: "Like a pig, a Christian may fall into the mud; but unlike the pig, he will not wallow in it."

God's love is so great that he even makes provision (in the literal meaning of the word!) for our relapses into sinful conduct. "Jesus Christ the righteous" is our "advocate," our defense counsel, before God. Forgiveness does not mean that God passes lightly over sin, as though it does not matter. He who "is the expiation for our sins" is the "righteous" Lamb, who offered himself as a sacrifice for sin (compare John 1:29; Revelation 5:12).

John's words (verses 1-2), incidentally, reject the teaching of the Roman Church that Jesus since his Ascension is solely our judge, and that sinful men must therefore seek refuge in the sheltering compassion of the Virgin.

A TEST BY WHICH men can be assured of their status with God is to be found in their keeping of the divine commandments (verse 3). Not our talk, but our walk is decisive. As Paul wrote, "If any one is in Christ, he is a new creature" (II Corinthians 5:17). In such a man, God's love achieves its purpose. The man who "abides in him" is strengthened by Christ's power (John 15:4-11) to "walk in the same way in which he walked."

The ancient command given to Moses and newly given by Jesus is inescapable. To defy the commandment is to defy the very structure of reality. It is therefore self-destruction. We have no alternative to such an adjustment. God has established the condition for fellowship. We have the choice to accept or reject, but not to change.

Man's attitude toward "his brother" reveals whether he lives in the light with God, or in the darkness apart from him. Love gives him a secure footing, while hatred blinds his eyes and causes him to fall. "He who hates his brother is in the darkness (his condition), and walks in the darkness (his course), and does not know where he is going, because darkness has blinded him (his end)" (verse 11). "God is light, and in him is no darkness at all" (1:5).

THE THEME of the next section of the epistle (2:12—4:6) is clearly stated: "He is righteous, . . . everyone that doeth right is born of him" (2:29).

The twice-repeated exhortation to "little children," "fathers" and "young men" is perhaps best understood as a stylistic device to give emphasis to the epistle's teaching. All the qualities listed belong to all believers, though in differing measure. When we recall the false teachers John is combatting, we can see the reason for his teaching that those whose "sins are forgiven" are those who "know the Father." Every forgiven sinner has real *"gnosis."*

When we say "the world," our emphasis is on breadth. John's usage puts emphasis on depth. "The world" is everything that is incompatible with God, in revolt against him. It is human society apart from God—and all else. It is this "world" that God loves and desires to save (John 3:16). Yet, since it remains rebellious, it stands as a rival of God.

That is why believers are told, "Do not love the world . . . If anyone loves the world, the love of the Father is not in him" (verse 15). There is much attractive about the world. Otherwise it would not be a temptation. There is "the lust of the flesh" (the physical desire that is symbolized by Hollywood and the Kinsey "Reports"), "the lust of the eyes" (compare Matthew 5:27-29; the glittering show of every Times Square) and "the pride of life" (the strutting egotism of the man of the world with his craving for attention).

All these are seen, long ago, in the deceptively simple story of the Fall (Genesis 3:6). But all these, attractive as they seem, are but a passing show on its way to eternal destruction. Even a secular historian, Arnold Toynbee, speaks of "the rhythm of disintegration" that governs the life of entire civilizations.

Often the New Testament speaks of an "anti-Christ," one who opposes Christ by assuming the appearance of Christ. He renders lip-service to God and the good, while denying the Saviour of men. Such anti-Christs even find their way into the church, especially when men lower its standards and make it cheap. Yet they are not "of us" (verse 19), not a part of the body of which Jesus is Head.

True believers, who are "anointed by the Holy One," cannot be deceived. The Spirit was given to them all, so all have secure knowledge (note the RSV improvement of the KJV in verse 20). This is not the hidden knowledge of a select group, such as that boasted by the false teachers.

Real heresy is to deny that the man of Nazareth and the eternal Son are the same (compare 4:15). Early Gnostics taught that the divine Christ came into the human Jesus at his baptism and left him before his crucifixion. "No!" insists John. If these are separated, then there is no real revelation of the love of God. Only through the eternal Word who became flesh do we become sons of God (John 1:12). If we reject him, we are not members of the heavenly family and have no right to call God our Father.

GOD HIMSELF through the Holy Spirit's ministry is the great teacher and guardian of believers. Not even the counsel of an apostle is necessary! All that is required is that Christians hold fast to the simple message of the gospel which they have known from the beginning. This may seem too simple for sophisticates, but it continues to be "the power of God and the wisdom of God" (I Corinthians 1:24) to those who believe.

If we abide in Christ, our present and our future are secure. We need not, then, fear his return, since our response to his first coming determines his relationship to us at his second coming.

BOOKS

JONATHAN EDWARDS REAPPEARS

Freedom of the Will. By Jonathan Edwards. Edited by Paul Ramsey. Yale University Press. 494 pages. $6.50.

One of the great minds in all American history has unfortunately been remembered by a misunderstood sermon about "sinners in the hands of an angry God." There was little enough exciting about the outward circumstances of Jonathan Edwards' life. From his pulpit in Northampton he preached a great awakening but was dismissed by parishioners whom he had tactlessly irritated by his seriousness about Christianity's demands. At Stockbridge, on the raw frontier of colonial society, he ministered to pioneer farmers and the Housatonic Indians. There in 1753 he finished his monumental inquiry on *Freedom of the Will.* It was a thoroughgoing and destructive attack upon the liberal currents of his day which in the name of freedom made God limited, contingent—and irrelevant.

Nineteenth-century American Christians could not readily appreciate Jonathan Edwards' relentless logic or astringent theology. Much of his profoundest work has remained locked away in unpublished manuscripts. Now, in a society grown more sympathetic and understanding, the Yale University Press is undertaking publication of the complete Works of Jonathan Edwards. The general editor is Perry Miller, himself author of the finest biography of Edwards. This first volume, edited by Paul Ramsey, bears every evidence of the care and meticulous scholarship for which the caliber of editors, editorial committee, and publisher is a trustworthy guarantee.

Gettysburg, Pa. REGINALD W. DEITZ

Consider My Servant. By Jack Duncan Coombe. Exposition Press. 160 pages. $3.

Mr. Coombe will probably not be awarded prizes for either scholarship or literary achievement in this fictional biography of Jonathan Edwards. But he tells his story in a lively manner, up to Edwards' dismissal from Northampton at age forty-seven. There is nothing about the final nine years which were Edwards' great writing period.

PERSONALITY IS PRIMARY

Man's Western Quest. The Principles of Civilization. By Denis de Rougemont. Harper. 179 pages. $3.

The writer is the director of the European Center of Culture at Geneva, and is greatly interested in the movement for a United Europe. He is a sincere, learned, orthodox Calvinist Christian.

The book is divided into three parts: the first and last being much shorter than the second which really develops the thesis. The first part, "The Quest and the Way," is a comparison of Oriental and Western cultures. The third part, "Where Are We Going," presents a rather vague suggestion of the ultimate union of world cultures.

The greatness of the book lies in the second part: "The Western Quest." De Rougemont points to the greatest event in history when "the Word was made flesh and dwelt among us." He traces the consequences of "this event" until, in the Council of Nicaea, there "was born the notions from which our ideas of man are descended."

Underlying the creed is the meaning of personality. "The creative act of the great councils consisted . . . in accomplishing the perilous transmutation of a Latin word (*persona*) with a Hellenic content into a dogma that expresses the single and triple nature of the divinity revealed in Jesus. Hence was born the idea of Person, a term purely theological in the eyes of the Nicene Fathers, but one destined to become, in retrospect, the specific and capital acquisition of Western anthropology."

With skill and by means of countless references to his sources, the author shows the development of Western culture as the unfolding of the meaning of personality as it

has been externalized in the discovery of historical time, the increasing experience of space, and the exploration of matter. The sciences are always the products of the creative imagination and artistry of human personality and, for a Christian, must always be subservient to man's highest ideal—God in Christ who is revealed to the world in the continued life of the church.

There are modern "mistakes" of emphasizing "the Bomb, the Telephone, the Fine Car, the Standardization of Work," to the point where these gadgets and social devices are regarded as primary objectives. But reflection returns us to the consciousness of the primacy of creative personality, always directed toward greater realization of the supreme truth.

Progress consists in the quest for larger and more significant meanings of God with constantly accompanying risks or tensions as one translates the meanings into concrete, always personal, expressions of individual, social, national, and international living.

This book will be helpful to thoughtful laymen who are interested in the integration of modern science and theology. It will be a mine of precious thoughts to the preacher who is not looking for "canned" sermons, but for ideas that can be developed into sermons that will enlighten congregations concerning the ever-continuing revelation of God in Christ through his church.

Muhlenberg College RUSSELL W. STINE

RETHINKING EVANGELISM

Evangelism for Tomorrow. By Charles B. Templeton. Harper. 175 pages. $3.

A man is not qualified to be an evangelist simply because he possesses a set of leather lungs, an understanding of crowd psychology, and an endless supply of flamboyant illustrations, says the author.

Delving into the intricacy of evangelism's contemporary emphasis Dr. Templeton shows that evangelism can be destructive as well as creative. He demonstrates need for a "theology of evangelism" that will hold in balance the flaming heart and the disciplined mind. The church, he says, is the principal evangelizing agency; not just the minister, nor just laymen.

The author wastes no words. With fervency he describes present-day America, the contemporary opportunity, the necessity of a total witness, signs of resurgence, and commitment as a goal. His conclusion is that evangelism cannot ultimately succeed in this century without drastic rethinking.

The author writes out of firsthand experience, extensive study, profound conviction and great deliberation. H. B.

OVERCOMING HANDICAPS

Making the Most of What Life Brings. By Theodore F. Adams. 145 pages. $2.50.

This is authored by one who, through his own broad experiences, has done just that. Dr. Adams sets forth imperatives that are good not only for disturbed people but for all others.

He uses human-interest situations to illustrate how many people have made the most out of life's most vexing problems. He quotes words of wisdom from many who have wrestled with life's problems, as well as from the Scripture.

Poets, philosophers, pioneers, the Apostle Paul, and other more ordinary people speak through the pages of this book on "making the most of what life brings." Best of all, Christ strides into the situations being discussed as he once did as he walked the Palestinian roads.

If one has no arms, or can't sing or laugh, or can't walk, talk, or hear—this is a good book to read. It will speak to the soul.

HENRY SNYDER ALLEMAN
Spring Grove, Pa.

Pastoral Prayers for the Church Year. By Samuel J. Schmeichen. Abingdon. 144 pages. $2.

A member of the committee on liturgics of the Evangelical and Reformed Church is author of 126 prayers, most of them full-length general prayers, arranged according to the historic church year plus various modern-day festivals (Festival of the Christian Home, Labor Day, etc.). They are free in style, achieving both dignity and warmth.

overseas

Sweden has cabinet official for church affairs who is not an active churchman

SWEDEN: Malmo. Nov. 4.—On Oct. 13 we had a referendum about socialized pensions. (Last time we had a referendum we voted about right- or left-hand traffic.) A referendum should be taken on a big problem which can't be solved along party lines. But before this referendum the politicians argued against one another in well-known party terms. The labor party (social democrats) favored compulsory pensions. The farmers (agrarian center) wanted voluntary pensions. Conservatives and liberals were in between.

Most of us felt that we could not grasp the complicated economical technicalities. We voted mainly along party lines.

The social democratic program received 46 per cent of the votes, the conservative-liberal line 35 per cent, the farmers 15 per cent; 4 per cent voted blank.

As a result the Prime Minister, who is a social democrat, said he would propose to the Parliament a law on compulsory pensions. As a result the farmer party, which for the last six years has been in coalition in the government, withdrew from its alliance with the labor party.

After some days, in which the King made various efforts to form a new government, the Prime Minister, Tage Erlander, formed a new cabinet consisting only of social democrats.

Among the farmer party members who were replaced was the minister of ecclesiastical affairs (that is, of church and school). The new minister is Dr. Edenman, expert in the history of the social democratic party. He is not known as a positive Christian, in contrast to the former minister, Persson, who is a good churchman. We cannot expect any positive help for the church and for Christian education from the new minister.

The unrest created by the debate about women in the ministry is not calming down. Sixteen women's organizations, such as YWCA and the United Council of Church Women, have officially protested against what was said at the Church Assembly recently. They exhort their members to consider whether they should remain in or leave the church.

Two weeks ago I lectured at a diocesan convention at Linköping. My subject was "The Family in Danger." I pleaded for a better understanding of the family in the church, which now addresses itself too much to individuals (men's clubs, women's auxiliaries, youth groups, etc.). I also regretted the legalistic interpretation of the Bible that fetters our family to the patriarchal model of the age in which the Bible was written. And I opposed the ideas advanced by Bishop Nygren who says that Christianity gives to women the place in the home.

When I sat down, the Dean of Linköping, a learned Bible scholar, told me: "I cannot agree at all. What you said was exactly what should not be said at this occasion." Another theologian, serving as the principal of a teachers' college was sitting beside him and told me: "I agree with every word you said."

Bishop Ysander, who chaired the convention (and who also chaired the fateful debate in the General Church Assembly), carefully avoided taking a stand.

You see how we disagree about the interpretation and application of the Bible in a society which has profoundly changed and is continuing to change with great speed.

In the weekly paper of the Swedish clergy, *Svensk Kyrkotidning*, the editor, Dr. Josefson, is fervently attacking the legalistic way of interpreting the Bible. He advocates what to him (and to me and to many) is the really Lutheran way: the Bible conveys the message of salvation by faith, giving freedom in matters of order. The professors of New Testament at Uppsala defend their interpretations, however, according to which this difference between faith and order cannot be made clear. —STEN RODHE

Futchs Quits as Synod Head To Serve Church in El Paso

By OLIVER F. WEAVER

DENVER—Dr. John F. Futchs, for nearly seven years the first full-time president of the Rocky Mountain Synod, is resigning on Dec. 15 to accept a call as pastor of St. Paul's Church, El Paso, Texas.

A synod meeting has been called for Dec. 3 at Good Shepherd Church, Denver, to consider calling a new president.

Dr. Futchs said that his decision to return to the parish stemmed from a conviction that "there should be a two-way flow of men from parish work to administrative duties and back to the parish."

"I believe that I shall be a better pastor for having had the experience in synodical administration," he added. "My move fulfills a wish of long standing to return to the parish ministry."

He will succeed Dr. William F. Buch who is retiring and will continue to live in El Paso. Dr. Buch himself is a former synod president. He served the Wartburg Synod from 1932 to 1938.

St. Paul's is one of three United Lutheran congregations in the growing border city whose population rose from 80,000 to 250,000 in the past ten years. At the end of 1956 it had 353 baptized members. It was organized in 1911 and belongs to the Rocky Mountain Synod.

The congregation is a downtown church which extends its ministry to the personnel of nearby Army and Air Force bases and of the Alamagordo rocket proving grounds. The congregation, Dr. Futchs said, has also opportunities for service to Mexicans in the area.

Dr. Futchs was graduated in 1930 from the Philadelphia Seminary, and became pastor of Zion Church, Weatherly, Pa. Illness forced him to leave the pastorate in 1931, however. After a refresher year at Mt. Airy he returned to the ministry in 1940 in the Burkes Garden parish, Virginia. He was called in 1942 to Trinity Church, Boulder, Colo.

Dr. John F. Futchs
From Denver headquarters to El Paso

In 1944 he was elected secretary of the Rocky Mountain Synod, and served as president from 1946 to 1948. When the presidency became a full-time position in 1951 he was elected again, and served since that time. His present term was to expire next year.

He is serving the church-at-large as member of the Board of Deaconess Work and of its executive committee, holds membership on the ULC commission for study of women's work.

Dr. Futchs was an executive committee member of the boards of Midland College and Central Seminary. His wife, Selma, is recording secretary of the United Lutheran Church Women of America and recording secretary of the Colorado Council of Churches. They have an adopted daughter, Mariya.

Lutheran Institutions Might Have Saved Three Lives . . .

. . . BUT THERE WAS NO ROOM

By CHARLES A. PULS

MADISON—A young Lutheran is facing an arson and murder charge and the doors of a penitentiary may soon open to receive him. Wisconsin Lutherans feel that one reason for his crime to which he has pleaded guilty is that the doors of Lutheran institutions of mercy did not open to him when he was a child.

Elric Carlson is 18 years old. He is accused of setting fire to a house in which Mrs. Beatrice Bonner was killed. Beatrice and her husband Robert first met in a Lutheran confirmation class.

When the accused arsonist and murderer was six months old his world began to collapse. His mother went to a mental hospital. Divorce followed. At 16 months, Elric was homeless. His father carried on as best he could. The Lutheran Welfare Society of Wisconsin turned Elric away. There was no room in any of the Lutheran institutions. One home did not have the qualified personnel to answer the need at that time.

County welfare came next. At that time, 800 children were crowded into beds six inches apart. Supervision was inadequate because of limited personnel with limited skills. But they did their best.

"Already we Lutherans were failing because we should have been equipped to do better," wrote the present executive director of the Lutheran Welfare Society of Wisconsin, the Rev. Benjamin A. Gjenvick. "When the lad was later an inmate of the Norris Foundation Farm we could have done something more to rehabilitate him. We did little. We instructed and confirmed him in the Lutheran faith, but the unsolved problem was far deeper in his heart. We might have saved the boy, saved the life of Beatrice who died in the fire, and saved the Robert Bonner family as it faced a bright young future."

Now a Lutheran youth, who committed arson that resulted in the death of a Lutheran young woman, faces the penitentiary.

In a Milwaukee paper editorial writer Paul E. Gustafson spoke of society's responsibility to such young men as Elric Carlson. "Millions of dollars have been wasted by leniency—in not cracking down on chiselers who abuse such worthy benefits as unemployment compensation and aid to mothers. These funds could be used to help boys like Elric Carlson, who instead of entering a plea of guilty, would be free to carve his place in society."

In a letter to Lutheran pastors in Wisconsin and all Catholic and Protestant clergymen in Milwaukee, Pastor Gjenvick wrote: "Elric's problem was no secret. It was a living reality to a host of welfare agencies. His case is not an indictment of the social welfare arm of our church alone. It is an indictment against our entire society. I cannot see the tragedy—the ruined lives, the dead young bride, the crime and the punishment—as anything but the judgment of God.

"We must be shown that we should look into our community welfare projects, our state and county welfare organizations, our schools, our officialdom, our churches, and accept the responsibility of leadership and direction that is demanded of us by our faith in Christ."

The Elric Carlson arson-murder case has driven home to Lutheran pastors and many others our failures as leaders and individuals to carry out our Christian responsibility. Other Elric Carlsons are knocking. Lack of sufficient funds and staff in our welfare agencies of the church is liable to close the doors again unless Lutherans help open the doors and keep them open.

WISCONSIN

Churches Mobilized Again For Lutheran World Relief

By CHARLES A. PULS

MADISON—Wisconsin Lutherans again are responding in a big way to the appeal for clothing to help refugees overseas. The first two of 13 areas organized in the state have completed collections and have sent shipments to processing centers.

Wisconsin Rapids packed 19,700 pounds, and Milwaukee reached a new high with 76,000 pounds. Other areas now collecting are Eau Claire, La Crosse, Madison, Marinette, Mineral Point, Monroe, Oshkosh, Racine, Shawano, Sheboygan and Wausau.

Last year Wisconsin set a record of 547,100 pounds in the Thanksgiving and Spring drives.

MILWAUKEE AREA mission meetings held Oct. 27-Nov. 3 drew a total of more than 30,000 persons. Thirty-three congregations, including some not affiliated with the ULCA, took part. The mass rally was attended by 3,600.

Nearly 1,500 visitors completed 2,208 calls and interviewed twice that number. For the pastors' classes 328 were enrolled, and applications were made for the baptism of 117 children.

CHRIST THE KING mission, Brookfield (Milwaukee), moved into its new chapel on Oct. 29. The cost was about $25,000. The Rev. Robert Bartsch is the mission developer.

Camp Program Set for '58

FRIENDS OF PINE LAKE CAMP looked back over ten years of ownership and operation and set themselves for the years ahead, at the annual meeting Nov. 12.

Ten one-week periods of camping are planned for 1958. Plans call also for several shorter camping periods. Charges to campers just cover costs; the camp board regards the program as a missionary project.

Second United Lutheran congregation approaching organization in Neenah, Wisconsin

St. Paul's Church in Neenah, a congregation of 2,000 baptized members, provided the idea for the stewardship film on mission development "Like a Mighty Army" (1950). It sponsored a mission, St. Timothy's, in nearby Menasha. Now St. Paul's is helping another mission get its start. The first service for the future St. Mark's Church (above) was held Sept. 8 by Developer Charles Luhn in Neenah. Attendance was 232. Organization should come soon.

Children Helped Decorate Parish House Entrance

INDIANAPOLIS—An art student, some 40 kindergarten and primary pupils in the Sunday chool, and the psychology department of Wittenberg College helped Bethlehem Church decorate wall in its parish house. The Indianapolis congregation enlisted their aid in an effort to fill an mpty wall space and to convey the basic idea to which the parish house would be dedicated.

Pastor of Bethehem Church is he Rev. Donald . Elder. His son David, now a graduate art student at Ohio State Univerity, was last winer still a student t Wittenberg Colege. David had o produce a metal culpture for his rt course and eeded a suitable ubject, Bethlehem Church needed the culpture, and the wo needs were ut together.

The help of the hildren was enisted next. Since he parish hall was oing to be primarily their house, they were asked to draw heir idea of the meaning of "Suffer the ittle children to come unto me." Forty rawings were submitted and taken to Witenberg's psychology department to be valuated.

Bethlehem's parish school pupils provided the idea for a sculpture
They felt Christ helps them be free, does not want to confine them

They had one basic element in common. None of the children followed the tradiional conception of adult artists showing Christ holding a child on his lap or in his rms. Instead they depicted him as standing alone, the children surrounding him just-beyond arm's reach. In the interpretation of Pastor Elder, the children "look to Christ to help them be free, not as someone to hold and confine them."

A composite cartoon of the drawing provided David Elder with the model for his wrought iron sculpture. Mounted on the parish wall, it has given Bethlehem Church an unusual decoration and a revealing message of faith.

WISCONSIN . . .

Treasurer Walter A. Dewitz reported total ssets of $132,913.52, and liabilities of $11,778.15. Contributions in 1957 up to Sept. 30 were $11,483 from congregations, $4,577 from Sunday schools, and $3,395 from foundations. The building fund has a cash balance of $25,809. A recreation hall will be built next spring.

Pastor Franklin C. Heglund, of Menasha, was elected president of the board of Pine Lake Camp.

The Nation Was Asked to Pray but Most People Didn't Know It

Henry Heins
Letter from Ike

Oct. 2 was national "day of prayer," according to a presidential proclamation, but most people didn't know it. And so Pastor Henry H. Heins of St. Paul's (ULC) Church in Liberty, N. Y., wrote to President Eisenhower and suggested that something be done next year to make people more fully aware of the occasion.

St. Paul's Church, Pastor Heins wrote, observed the occasion at a brief morning service—but only six people attended.

Things weren't any better in Washington, President Eisenhower reported back to Pastor Heins. "I was astonished to find, upon going to my own church at 8:30 that morning, that only a handful of people were present."

Reason for the small attendance, the President agreed, was lack of publicity. News media—daily papers and wire services—ignored the presidential proclamation almost completely.

ULC President Franklin Clark Fry, informed of the exchange of letters between Pastor Heins and President Eisenhower, confirmed the fact. He said that "I knew as little about the day of prayer as you did, even less. No copy of it ever came to my notice."

Next year, the day of prayer may get wider publicity.

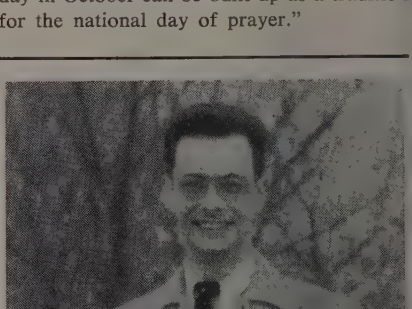
Promised President Eisenhower: "So far as the government is concerned, I shall see what can be done in the future from our end to make certain that this information is widely disseminated. Incidentally, certain of my associates hope that the first Wednesday in October can be built up as a tradition for the national day of prayer."

Mackensen Teaching School Behind Bamboo Curtain Now

Paul J. Mackensen, the United Lutheran missionary released from a Red Chinese prison last March, is teaching English in a Shanghai school. He has 60 to 70 pupils in his class and is living in his "own private quarters" in the school's dormitory.

News on Paul Mackensen's life in China was given by his sister, Mrs. Leonard E. Good, wife of the pastor of St. John's Church, Spinnerstown, Pa., and by press correspondents in Hong Kong. Mr. Mackensen resigned as a Lutheran missionary after his release from a five-year prison term early last spring. He said he did not intend to leave Communist China for the present time "because I have just begun working here and my job is very interesting. I am also getting to know a lot of people."

Mrs. Good said she had been in "pretty regular touch" with her brother. Letters are exchanged "every two to three weeks although they are never very detailed." She added that her brother had hinted in a re-



Paul Mackensen
Letters from Shanghai

cent letter he wanted to come home for a visit, "but he seems to be afraid he won't be able to get back into China." His present permit to stay in China will expire next May but he expects to "apply for an extension when the time comes."

Mackensen's salary as a schoolteacher "is ample." He receives 133 yuan (about $55) a month. And he takes active interest in the things happening in his home country. Reported Mrs. Good: "In his last letter to my son he said he was glad the Milwaukee Braves had won the pennant."

New Directing Sister Called For Baltimore Motherhouse

PHILADELPHIA—Sister Anna Melville has been called as directing sister of the Baltimore Motherhouse and Deaconess Training School to succeed Sister Martha Hansen on Jan. 1. Sister Martha had been at the head of the institution for 25 years.

Sister Anna is a native of Brooklyn, N. Y., and was confirmed in Incarnation Church by Pastor Harold S. Miller who is still serving the same congregation. She is a graduate of the Baltimore Deaconess School and was consecrated in 1931.

She served as parish deaconess of St. Matthew's Church, Hanover, Pa., before joining the staff of the Philadelphia Settlement House. In 1937 she became headworker of the Haverford Center, a neighborhood house of the Lutheran Social Mission Society of Philadelphia which specializes in work among Negroes. In 1954, after 17 years at the Haverford Center, Sister Anna became director of Christian education at St. Paul's Church, Ardmore, a Philadelphia suburb, where she supervised Sunday school, vacation Bible schools and youth programs.

Sister Martha Hansen, who will retire at the end of this year, is a native of Denmark who came to the United States as a young girl. She was consecrated in 1924, served as headworker of the Philadelphia Settlement House from 1927 to 1932. Gettysburg College awarded her a doctor of science degree in 1946. Her home church was Luther Memorial in Madison, Wis.

Sister Anna Melville
Called to top job in Baltimore

MARYLAND

Pastor Paul Smith Re-elected Eastern Conference Head

By LLOYD M. KELLER

BALTIMORE—Pastor Paul H. Smith of St. Mark's Church, Baltimore, was re-elected last month to the presidency of the eastern conference. Other officers elected at the Oct. 28 meeting at First Church, Ellicott City, were the Rev. Herbert L. Schulderberg as secretary and Mr. Carl Heinmuller, Jr., as treasurer.

Pastor Smith, a graduate of Gettysburg College and Seminary, was ordained in 1937, and served the North Carroll parish in Lineboro, Md., and Trinity Church in Milton, Pa., before assuming the pastorate at the Baltimore church in 1948. He was

MARYLAND . . .

president of the board for Lutheran student work in the Baltimore-Washington territory from 1949 to 1952.

Reformation Act Re-Enacted

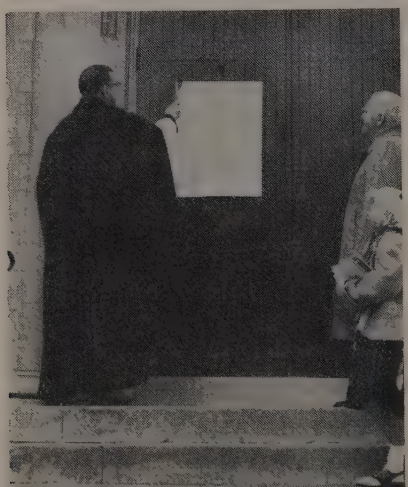
A LUTHERAN MANIFESTO was nailed to the door of Church of Our Saviour in Lansdowne, Baltimore, by Pastor Howard H. Ritterpusch in commemoration of the 440th anniversary of the nailing of Luther's 95 theses to the door of Castle Church in Wittenberg.

The church also dedicated the same day (Oct. 27) a stone cross replacing one destroyed this summer by lightning.

Sunday school enrollment at Our Saviour Church has doubled over the past five years, partly as a result of the use of buses bringing children to church on Sunday mornings.

PASTOR AUGUSTUS HACKMANN is coming from Charleston, N. C., this month to assume the pastorate of Second English Church in Baltimore. He served St. Matthew's Church in Charleston. Ordained by the Maryland Synod in 1937, he was a former secretary of the synod.

This Lutheran Manifesto was nailed to the church door of Our Saviour's, Lansdowne, Md. Similar observances were held in other parts of the country on Reformation Day.



PENNSYLVANIA

106-Year-Old Lutheran Dies

Miranda Derr

MRS. MIRANDA DERR who was ten years old when the Civil War broke out, died last month at the Baker Convalescent Home in New Columbia (Hazleton), Pa. She would have celebrated her 107th birthday next January.

There is no doubt that Mrs. Derr was the oldest member of her congregation, Mount Zion Church in Zion Grove (Pottsville Conference), Pa. She was confirmed in the church in 1869 and maintained her membership in the congregation all her life. Newspapers claimed she was the "oldest Lutheran in the United States."

Mrs. Derr, confined to a wheelchair since 1945 when she broke a hip, remained exceptionally alert to the last days of her life. Her husband, Lawrence Derr, was 93 when he died in 1934.

Staff of Camp Lutherlyn To Be Increased for '58

By LUTHER E. FACKLER

PITTSBURGH—The board of Camp Lutherlyn has decided to increase the staff next year. There will be a full-time recreation director, a full-time music director, and six certified lifeguards.

Action of the board was taken after the teachers and counselors completed an evaluation study of the camp program for the past nine years.

PASTORS OF CHURCHES in changing neighborhoods were summoned to a meeting by

(Continued on page 42)

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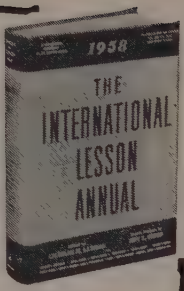

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PA.: PITTSBURGH . . .

the Urban Church Planning Commission of the National Lutheran Council. The Rev. Walter Kloetzli, secretary of the NLC division, outlined ways of meeting the problems caused by rapid shifting of population.

STUDENTS from near and far are being recruited for the Kate Estella Koch practical nursing course at Passavant Hospital. The 1958 class includes students from Canada, Ohio, New Jersey and many nearby Pennsylvania points. A class of 24 was graduated this fall.

CHRISTIAN EMPHASIS WEEK was observed at Thiel College. Speakers were the Rev. Earl Knauss, eastern regional secretary of the NLC Division of College and University Work; Miss Marilyn Miller, Pittsburgh student secretary, and Dr. Vernon L. Strempke of the Board of Higher Education.

Union Service at Millvale

CHURCHES AT MILLVALE held their annual ecumenical service in the high school auditorium. The speaker was Dr. G. Elson Ruff, editor of THE LUTHERAN.

TELEPHONES were busy on the Walnut exchange during the past few weeks. The Crafton Ministerial Association conducted a religious census of the community by 'phone. Before starting the survey the workers were shown a film, *Telephone Courtesy*.

Theses Nailed Up Again

MARTIN LUTHER'S 95 Theses were once again nailed to church doors during the Reformation season. Preceding this ceremony at Bethany Church, Erie, teenagers and younger children of the Sunday school paraded to the church singing hymns and carrying flags and placards.

Another church door ceremony took place on Youth Sunday in Kittanning. A Lutheran Manifesto was nailed to church doors and read aloud by one of the youth.

TWO YOUNG ADULT groups have been formed in the Pittsburgh area with the aid of Frank H. Bretz, research secretary of the Board of Parish Education.

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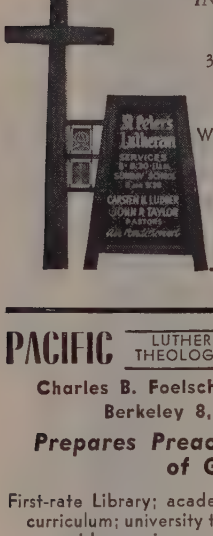

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NEW ENGLAND

Lutherans in Connecticut May Expand Home for Aged

By HERBERT D. HRDLICKA

HARTFORD, CONN.—Expansion of the Lutheran Home for the Aged at Southbury, to provide around-the-clock nursing care, was discussed at the annual meeting of the Lutheran Inner Mission Society of Connecticut, held Oct. 20 in Grace Church, Hartford.

The society will consider a campaign for funds to build a new wing, in consultation with the New York-New England Synod and the New England Welfare Association.

A budget of $34,000 was adopted for the next fiscal year. The directors elected Herbert G. Pinter, of First Church, Waterbury, as president. Other officers are Pastor Rudolph Ludwig, of St. Paul's Church, Bridgeport; Pastor Erich Brandt, of Concordia Church, Manchester; Fred Reidenbach, of Grace Church, Stratford; and Hans Thorner, of Grace Church, Hartford. The Rev. William Fairman, of Emanuel Church, New Haven, is the chaplain.

Manchester Church Buys Site

CONCORDIA CHURCH, Manchester, has purchased a 5½-acre site for $45,000 and is preparing to relocate the church.

The congregation held its second evangelism mission with the Rev. Gunther Stippich, of Reading, Pa., as missioner. Attendance averaged 165. Visitors made 68 calls and received 24 decisions. The mission was held in co-operation with the Augustana Lutheran Church in New England.

HOLY TRINITY CHURCH, Bridgeport, celebrated the tenth anniversary of Pastor John Chalupa with the congregation. A feature of the banquet on Oct. 6 was the dedication of a new $14,000 pipe organ.

SISTER BESSIE ENGSTROM has been installed as deaconess in St. Paul's Church, Torrington. The Rev. Norman Sutterlin is pastor.

ST. JOHN'S CHURCH, New Britain, made

nal payment on its $200,000 parish house debt at a 65th anniversary celebration. The mortgage was paid off in five years.

ZION CHURCH, Bristol, will dedicate a new parish house and enlarged church on Dec. 1.

ST. PAUL'S CHURCH, Wethersfield, laid the cornerstone for its new building on Nov. 10.

CONNECTICUT STATE Luther League will hold its rally in St. Paul's Church, Terryville, on Dec. 8.

FIRST CHURCH, Southington, celebrates its 200th anniversary on Dec. 8.

NOVA SCOTIA

Pastor Himmelman Ordained, Assumes Northfield Parish

By DOUGLAS A. CONRAD

HALIFAX—The Rev. Donald J. Himmelman was ordained on Oct. 27 in St. Matthew's Church, Rose Bay. The service was conducted by Synod President Douglas A. Conrad, and the sermon was preached by Dr. Donald L. Houser, English secretary of the Board of American Missions. Assisting in the ordination were the Rev. James Slack and Dr. C. H. Whitteker.

Pastor Himmelman has been called by the synod to serve the newly aligned Northfield parish, embracing congregations at Branch La Have, West Northfield, Upper Northfield, and Lower Branch.

Under the plan for realigning the Northfield and Midville parishes, a New Germany parish was created with the Rev. Paul Fischer as pastor. This consists of churches at New Germany, New Burne, Walden, North River, and Hemford. It has been granted mission status by the BAM.

The Midville parish now includes Newcombville, Midville, Baker, and Upper Branch. The pastor is the Rev. James M. Slack.

Anniversary at Rose Bay

ST. MATTHEW'S CHURCH, Rose Bay, celebrated its 70th anniversary on Oct. 27. In 1887 this congregation became separated from Zion Church at Lunenburg. The pres-

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NOVA SCOTIA . . .

ent church building was dedicated in 1897.

The Rev. L. G. Bald, of Lunenburg, preached the anniversary sermon. The Rose Bay parish has called the Rev. Roseville Burgoyne, of Geraldton, Ont., as pastor, and he will enter his duties late next spring.

Our Saviour's Church, Dartmouth (Pastor Richard E. Bieber), celebrated its sixth anniversary on Nov. 11. Dr. C. H. Whitteker, of Bridgewater, spoke at a congregational dinner.

Dr. Walter E. Bock, of the Board of Evangelism, met with pastors and lay leaders at Resurrection Church, Halifax. Plans were made to hold training sessions for lay evangelism in January at Halifax, Bridgewater and New Brunswick.

Mrs. Minnie Brown, choirmaster of Zion Church, Lunenburg, represented the synod at recent meetings in Chicago for instruction in use of the new *Service Book and Hymnal.* Area meetings are being planned for training of organists, choirs and church members in the synod.

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—CHANGES OF PASTORATE—

Central Pennsylvania

NGELHARDT, Bernard F. From St. James' Church, Ashland, and St. Peter's Church, Lavelle. To Grace Church, Berwick.

MELTZ, Myles R. From Follmer parish. To Jerusalem Church, Rothsville.

Central States

IATTERN, Ivan G. From Trinity Church, Ellwood City, Pa. To St. Paul's Church, Wichita, Kan.

ATHKAMP, Hugo. From St. John's Church, Grand Prairie, Tex. To St. Paul's Church, Auburn, Neb.

WITZER, Ernest. From Trinity Church, Wolbach, Neb. To St. Peter's Church, Hildreth, Neb.

VOLFF, Lorin J. To St. John's Church, Bennington, Neb.

Illinois

ALTHAFER, Arthur O. From Queen City parish, Mo. To Liberty parish.

OSS, Ivan. From St. John's Church, Anderson, Ind. To St. Louis County, Mo., mission developer.

Indiana

OCKEY, Carroll J. From Bethany Church, Indianapolis. Retirement.

CHRECK, Clifford. From Monroeville parish. To St. Paul's Church, Frankfurt.

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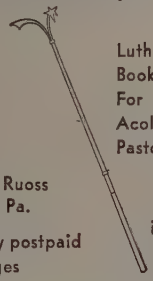

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SOMERS, BYRON J. From Trinity Church, Wernersville, Pa. To Coesse-South Whitley parish.

PENNSYLVANIA MINISTERIUM

FEIGHT, EARL W., JR. From Holy Communion Church, Berlin, N. J. To Zion Church, Easton.

FLUCK, WILLIAM A. From Grace Church, Hatfield. Retirement.

HEINE, FRANCIS J. From Good Shepherd Church, Garden City, Ga. To Maxatawny-Lyons parish.

HENRY, PAUL J. From Grace Church, Royersford, Pa. To Trinity Church, Robesonia.

STILES, MILLARD H. From Reen Memorial Church, St. Louis, Mo. To Rosemont Church, Bethlehem, Pa.

WOHLSEN, PETER N. From St. John's Church, Stroudsburg. Retirement.

PITTSBURGH

COSTANZO, JAMES C. From Saltzburg parish. To St. Paul's Church, Pittsburgh.

SHAFFER, BRUCE R. From St. James Church, Youngstown, Pa. To Trinity Church, McKean, and Our Savior Church Kearsarge.

ZACHER, CHARLES H. From Trinity Church, McKean, and Our Savior Church, Kearsarge. To Christ Church, Charleroi.

SOUTH CAROLINA

BEAM, KEITH J. From Good Shepherd Church, Brevard, N. C. To St. John's Church, Walhalla.

DECEASED

DR. JOHN E. HOICK, 91, pastor emeritus of First Church, San Diego, Calif., died Nov. 8.

A native of Oswego, N. Y., and graduate of Gettysburg College and Seminary, Pastor Hoick received a doctor of divinity degree from Midland College in 1938.

He served a parish at Ghent, N. Y., before coming to California in 1898 to accept a call from First Church, San Diego. He was subsequently pastor of Grace Church, San Jose, and, in Los Angeles, of St. Paul's Church and St. Mark's Church. Later he

was chaplain of California Hospital, Los Angeles, and Santa Monica Hospital.

He served for six years as synod president, and for 15 as synod statistician and chairman of the committee on ministerial education.

He is survived by his wife, the former Grace Deitz; and two daughters, Mrs. Evelyn Bigsby, Hollywood, and Mrs. Marion Garber, San Diego.

Funeral services were conducted at First Church, Los Angeles, Nov. 12 by Dr. Carl V. Tambert, president of the Pacific Southwest Synod; Dr. Albert B. Schwertz, Dr. Arthur C. Knudten, Dr. Howard A. Anspach, and Dr. Henry I. Kohler.

Burial was at Forest Lawn Memorial Park.

DR. ERNEST R. McCAULEY, 88, pastor emeritus of All Saints' Church, Baltimore, Md., died Nov. 7.

A native of Salem, Va., Dr. McCauley was a graduate of Roanoke College and Gettysburg Seminary.

Before assuming the Baltimore pastorate he served First Church, Cedar Rapids, Ia.; Brushton Ave. Church, Pittsburgh; Grace Church, Altoona, Pa.; First Church, Norfolk, Va.; and Trinity Church, Raleigh, N. C.

Dr. McCauley is survived by his wife, the former Annie Cheatham; two sons, William F. and Frederick D.; four sisters, Mrs. T. B. Cannaday and Misses Nellie, Mary, and Margaret McCauley; and two brothers, Dr. J. William and James P. McCauley.

Funeral services were conducted at Baltimore by Maryland Synod President J. Frank Fife and Pastors John Yost, Jr., and Dixon Yaste.

Burial was at Salem.

MRS. HARRY B. ERNEST, nee Katherine Bonawitz, died in Washington, Pa., Oct. 14. She was the wife of Pastor Ernest who served Pennsylvania parishes, mostly in the Pittsburgh Synod, from 1903 to 1949 when he retired. He was pastor of First Church, Washington, from 1922 to 1949.

Mrs. Ernest is survived by her husband and a daughter, Mrs. Charles A. Philips.

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IN CONCLUSION

WE HAVE a sort of crisis in our office. It's becoming chronic. The problem is that the number of "changes of address" on the circulation list of THE LUTHERAN has now gone above 1,000 a week. One week recently there were 930, the next week 1,089, the third week 1,246.

These add up to 50,000 a year on a list of about 200,000 subscribers. In one year 25 per cent of our people move. We're migrating almost as much as the Indians did in America 250 years ago.

The difficulty for our circulation department is that two-thirds of these people depend on the postoffice to provide us with their change of address, and the postoffice charges us 5 cents per notification. This costs us several thousand dollars a year. Subscribers could save us this amount by mailing us a postcard giving plainly and exactly the name, old address, new address (don't forget the zone number).

IT HASN'T BEEN possible for us to study our records in detail to learn exactly where everybody is moving. U.S. population estimates, though, show the biggest swing since 1950 is toward 1) California, 2) Texas, 3) Michigan, 4) Ohio, 5) Florida.

Maybe we should have an evangelism department in our circulation office. We could find out promptly where our people are moving, and notify the nearest congregation. About 40,000 adults disappear from United Lutheran church rolls every year. They're just gone, nobody knows where. It's when people move that they are most likely to lose touch with the church. Unless someone is alert to welcome them into a church in their new community, they may drift.

The old denominational lines, too, are giving way under the impact of this migration. I'm surprised, in talking with people in ULC congregations in Pennsylvania these days, to find how many used to belong to the Missouri Synod. They couldn't get letters of transfer from a Missouri Church to the ULC when they moved, in most cases, but they joined anyway. There are thousands of Episcopalians, Methodists, Roman Catholics, and the others now in Lutheran churches. And of course there are Lutherans in all these denominations.

WE NEED a new pattern of church life. We're trying to hold to the idea of church membership which fitted our needs when people lived their whole lives in one community. These days people don't.

Prompt transfer of church membership —twice a year if necessary—should become a common practice. Anyone moving from one community to another, even within the same area, should arrange for the transfer before he moves.

Maybe people expect the postoffice to notify their church, too, that they have moved. Probably in the confirmation classes we'll have to include instructions about how to transfer church membership.

Belonging in a group of fellow-believers and worshiping with them year after year has been a warm center of Christian experience for most of us. We regret giving up this relation, even when circumstances require us to move. We tend to hold to the old membership, with the idea that some day we'll come back.

Maybe we will, and then we can be restored to the old church roll. But in the interval, let's transfer to some other congregation. And don't expect the postoffice to do it for us. —ELSON RUFF

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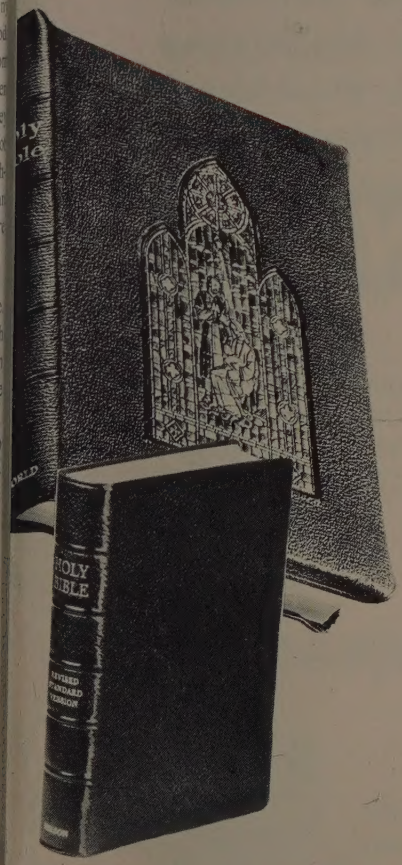

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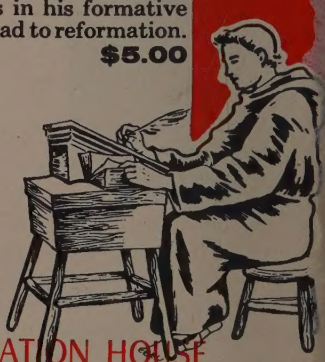

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